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THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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MISAPPREHENSIONS OF GOD.

One great cause of our misapprehensions of God is ignorance of what is the true perfection of our own natures. For as I showed before, in conceiving of the perfections of God we must take our rise from those perfections we behold in his creatures, and particularly in our own natures, wherein there is a composition of all created perfections; so that while we are ignorant of what is the true perfection of our own natures, our thoughts can have no rule or aim whereby to judge of God's. That he hath all those perfections in himself which he hath derived to us, is the fundamental maxim upon which we are to erect our notions of him; and therefore unless we know what those perfections are which he hath derived to us, and wherein they consist, our mind hath no footing or foundation whereon to raise any certain idea of him. For since we have no other way to conceive of his perfections but by our own, how is it possible that while we are ignorant of our own we should ever conceive aright of his? This therefore is one great reason why men do so grossly misconceive of God, because they have no true notion of their own perfection, by which they are to form their conceptions of his.

For whereas the true perfection of human nature consists in moral goodness, or an universal compliance of its will, affections, and actions with those everlasting laws of righteousness which right reason prescribes, how many are there that look upon this as a very mean and carnal accomplishment, and place all their perfection in things of a quite different nature, viz. in the ebbs and flows of their sensitive passion, and the extraordinary fermentations of their blood and spirits, that is to say, in unaccountable dejections and exaltations of mind, in vehement impressions of fancy and mechanical movements of affection, in raptures and ecstacies and hypochondrical incomes and manifestations, that have nothing of substantial virtue or piety in them, nor commonly any other effect but to cause men to renounce that righteousness which they never had, and rely upon that which they have no title to, and to sooth and tickle their fancies, and blow them up into glorious opinions of themselves, and triumphant assurances of their being the darlings and favorites of God, whilst poor moral men, that make conscience of regulating their affections and actions by the eternal laws of righteousness are looked upon by them with a scornful compassion, and placed in the lowermost form of sinners, at the greatest distance from the kingdom of God. Now when men take such false measures of their own perfection, how is it possible they should conceive aright of the perfections of God, which they have no other way to conceive of but only by arguing from their own? Wherefore in order to the forming our ideas of God's perfections, it is necessary we should first fix the true notion of our own; which is no hard matter for us to do. For our nature being reasonable, to be sure its perfection must consist in willing, affecting, and acting reasonably, or which is the same thing, in governing itself in all its relations and circumstances by those immutable laws of goodness which right reason prescribes, and which are exemplified to us in the holy Scripture; and when we have fixed in our minds this notion of our own perfection, it will naturally conduct our thoughts to God's, and let us see that his perfection consists not in a lawless and boundless will, that decrees without foresight, resolves without reason, and wills because it will, and then executes its own blind and unaccountable purposes by dint of irresistible power without any regard to right or wrong. For if we rightly understand our own perfection, we cannot but discern that such a will as this is one of the most monstrous deformities in nature, because it is the most diametrically opposite to the true idea of our own perfection, which while we attentively fix our eyes on, we cannot but infer from it that the true perfection of God consists in the unvariable determination of his will by the all-comprehending reason of his mind, or in choosing and refusing, decreeing and executing upon such reasons as best becomes a God to will and act on, i. e. upon such as are infinitely wise, and good, and just, and merciful. For if to will and act upon such reasons as these be the perfection of our nature, we cannot but conclude that it is the perfection of God's too; but if we are ignorant of our own perfection, we must necessarily think of God at Rovers, without any certain aim or rule to square and direct our apprehensions.

Another cause of our misapprehension of God, is our framing our notions of him according to the model of our own particular humor and temper. For self-love being the most vehement affection of human nature, and that upon which all its other affections are founded, there is no one vice to which we are more universally obnoxious than that of excessive fondness and partiality to ourselves, which makes us too often dote upon the deformities, and even idolize the vices of our own temper. So that whether our nature be stern, sour, and imperious, or fond, easy, and indulgent, we are apt to admire it as a great perfection merely because it is ours, without measuring it by those eternal reasons which are the rules of good and evil, perfection and imperfection; and then whatever we look upon as a perfection in ourselves we naturally attribute to God, who is the cause and fountain of all perfection. And hence it comes to pass that men's minds have been always tinctured with such false and repugnant opinions of God, because they frame their judgments of him not so much by their reason as by their temper and humor; and so their different humors being not only unreasonable in themselves but repugnant and contrary to one another, produce in them not only false and unreasonable, but contrary and repugnant opinions of God. Thus, for instance, the Epicureans who were a soft and voluptuous sect, entirely addicted to ease and pleasure, fancied God to be such a one as themselves, a being that was wholly sequestered from action, and confined to an extramundane paradise, where he lived in perfect ease, and was entertained with infinite luxuries, without ever concerning his thoughts with any thing abroad; for this they thought was the top of all perfection, and therefore thus they would have chosen to live had they been gods themselves. Thus the Stoics, who were a sort of very morose and inflexible people, copied their notions of God from their own complexion, supposing him to be an inflexible being that was utterly incapable of being moved and affected by the reasons of things, but was wholly governed by a stern and inexorable fate. And accordingly the Scythians and Thracians, the Gauls and Carthaginians, who were a people of a bloody and barbarous nature, pictured their gods from their own temper, imagining them to be of a bloodthirsty nature that delighted to feed their hungry nostrils with the nidorous reeks and steams of human gore. Whereas, on the contrary, the Platonists, who were generally of a very soft and amorous nature, took their measure of God thereby, and so framed an idea of him that was as soft and amorous as their own complexion, composed altogether of loves and smiles, and endearments, without the least intermixture of vengeance and severity, how just soever in itself, or necessary to the well government of the world. Thus as the Ethiopians pictured their gods black, because they were black themselves, so generally men have been always prone to represent God in the color of their own complexions; which is the cause that they many times represent him so utterly unlike to himself, because out of an unreasonable partiality to themselves they first mistake the deformities of their own natures for perfections, and then deify them into divine attributes. Thou thoughtest, saith God, that I was altogether such a one as thyself, (Psal. l. 21,) that is, thou didst frame thy conceptions of me according to the pattern of thy own ill-nature, and so thoughtest basely and unworthily of me. And hence I doubt not spring most of those misapprehensions of God which have been received among Christians. For how is it possible for any man that is not of a fierce and cruel nature himself, to believe it consistent with the nature of God to snatch poor infants from their mother's womb, that never actually offended him, and hurl them into the flames of hell? And considering the stern and inflexible temper of the famous author of the Horrible Decree, though otherwise a rare and admirable person, there is too much reason to suspect that he transcribed his own nature into his doctrine, and modelled his divinity by his temper. And so on the contrary, who but a man of excessive fondness and partiality, that loves beyond all reason, and invincibly doats upon the deformities of his own darlings, could ever imagine it consistent with the wisdom and holiness of God to choose his own favorites without reason, and, when he hath chosen them, not only to overlook all their faults, but to hide them from his own eyes with the mantle of another's righteousness, that so how ill soever they behave themselves, he may never see cause to be displeased with them? From these and other instances, it is evident that one great cause of our misapprehensions of God, is our measuring his nature by our own. For first, our partiality to ourselves makes us magnify our own faults into perfections, and then whatsoever we reckon a perfection in ourselves we naturally attribute to God, and so many times it comes to pass that our notions of God are nothing but the images of ourselves, which, Narcissus like, we fall in love with for no other reason but because they reflect our own sweet likeness. As therefore we would not wrong God in our own thoughts, we must take care not to attribute to him any thing of our own, but what is a perfection in the judgment of the most impartial reason; and because our self-love is apt to bribe our own reason into a favorable opinion of whatever is our own, we ought to admit nothing of our own into our notion of God but what is voted a perfection by the common reason of mankind.

Another cause of our misapprehensions of God is our obstinate partiality to our own sinful lusts and affections. For while men are vehemently addicted to any sinful courses, the true notion of God must needs fit very uneasily on their minds, because it will be always quarrelling with them, suggesting arguments against them, and alarming them with dreadful thoughts and dire bodings of a vengeance to come. For there is no true conception of God's nature but what is pregnant with some powerful argument against disobedience to his will; so that while we obstinately persist in disobedience to him, our reason cannot truly conceive of him without waging war against our lusts, and while a man is thus at variance with himself, and one end of his soul is at war with the other, so that he cannot gratify his affection without affronting his reason, nor comply with his reason without doing violence to his affection, he can never be at ease within, till either he hath forced his affection to submit to his reason, or his reason to submit to his affection; but while a man's reason hath the true notion of God and his perfections before it, 'twill be impossible for him to reconcile it to his sinful affections, against which, whenever he coolly reflects, it must necessarily dictate bitter invectives and denounce horrible sentences. So that if he be obstinately resolved to side with his sinful affections, he must either be content patiently to endure the clamor and fury of his own reason, which is one of the most uneasy penances in the world, or endeavor to corrupt and sophisticate his notions of God with such opinions as countenance his lusts. And this, considering the mighty influence which men's affections have on their reason, is no hard matter to do; for the least show of probability, backed with a strong affection for an opinion, is of greater force with corrupt minds than the clearest demonstration against it. So that if the opinion be but serviceable to the interest of a man's lust, that will engage his affection on its side, and then the opinion having once retained those powerful orators in its cause, it is secure of a very favorable trial at the tribunal of reason, where in all probability only one side of the question will be weighed, and judgment will be given upon hearing the arguments for it, without admitting any evidence against it.

Thus when men are hunted and pursued through their wicked courses by the true notions of God, it is expedient for them if they resolve to go on to take sanctuary in false ones, where their conscience and will, their reason and affections may dwell quietly together, and they may be as wicked as they please without any disturbance. And abundance of such false notions there are prepared to their hands, which men's wicked minds have invented in the defence of their lusts. For thus some, to ease their consciences, have persuaded themselves, that God is so wholly taken up with his own happiness as that he is not at leisure to concern himself about human actions, and under this persuasion they sin on with full security that he will never punish them. Others on the contrary, to reconcile their lusts, persuade themselves that God is wonderfully concerned about small things; about trifling opinions and indifferent actions, and the rights, and modes, and appendages of his worship, and under this persuasion they hope to atone him for all the immoralities of their lives by the forms and outsides of religion, by uncommanded severities and affected singularities, by contending for opinions, and stickling for parties, and being pragmatically zealous about the borders and fringes of religion. Others there are that to quiet their anxious minds persuade themselves that God, in Christ at least, is all mercy and goodness, without the least allay of righteous severity, or vindictive justice; and being thus persuaded, they sin on securely, and under the wing of his mercy affront his authority, without any disturbance. Others again, to stifle the sense of their own guilt, persuade themselves that God hath irrevocably determined the everlasting fate of men without any respect to their doings, and that those whom he will save he will save irresistibly without any concurrence of theirs, whereas those whom he will not save he hath utterly abandoned to a dire necessity of perishing for ever; from whence they conclude, that if they are of the number of those that shall be saved, it is needless for them to endeavor after it, and if in the list of those that shall perish, it is in vain for them to endeavor to prevent it; and that therefore their wisest course is to sin on, and expect the event. All which are only the artifices of wickedness to reconcile men's consciences to their lusts, and compromise the quarrel between God and their wicked lives, that so they may sin on for the future without check or remorse. Wherefore if we would form a right notion of God in our minds, and preserve it pure and unsophisticated, we must above all things beware not to let our lusts intermingle with our reasonings about him, or to bribe us to assent to any opinion concerning him. For this is an eternal maxim, that there is nothing can be true of the most holy God, that gives the least countenance or protection to sin; and therefore whenever it makes for the interest of our lusts to believe any opinion of him, for that reason we ought to reject it; for nothing can be true of God that is not perfectly consistent with his infinite holiness, and nothing can be consistent with his infinite holiness that is any way serviceable to the interest of sin; so that while we suffer our sinful interests to dictate to us our opinions of God, we make falsehood our oracle, and the very foundation of our faith is a lie.

Another main cause of our misapprehensions of God, is the taking up our notions of him from dark, and obscure, and single passages, and not from the plain and general current of Scripture. There is no doubt but that whatsoever God hath revealed of himself in Scripture, is true, because truth and veracity, being a great perfection in itself, must needs be included in his nature, which is the centre of all perfection; but yet since there are some things in Scripture hard to be understood in themselves, and other things difficult to us, who are not thoroughly acquainted with the customs and controversies they refer to, or with the phrase and language of the age they were written in, it is impossible for us many times to comprehend its meaning by the mere clink and sound of its words, without expounding its obscure passages by its plain ones, and its particular propositions by its general current; and to found any doctrine or opinion upon obscure and particular phrases, that seemingly contradict the plain and general drift, and then to expound the plain into the seeming sense of the obscure, and the general current into the seeming sense of the particular phrase, is a most egregious prevarication on the holy Scripture. And yet this unreasonable practice hath occasioned many false apprehensions of God in men's minds. For there is nothing more evident than that all along through the general current of Scripture God is represented to us as a most benevolent being, that knows no bounds of good will, but stretches out his arms unto all his creation, and receives his whole offspring, excepting only those prodigals that run away from him, with free and impartial embraces; as one that would have all men to be saved, and to come to the knowledge of the truth, and readily contributes to them all those aids and assistances that are necessary to the effecting of these blessed ends; that reprobates none from his kindness and favor but only such as despise and reject it, and never abandons any to wretchedness and misery till they have first baffled and defeated all his arts of saving them. Such is the representation of God which the plain and general scope of Scripture gives us; so that had men kept themselves to this rule of expounding obscure texts by plain ones, and particular phrases by the general scope, when they seemingly clash one with another, they had done right to God, and secured their own minds against sundry very wrongful apprehensions of him. For that God hath destined the greatest part of mankind to endless calamity, without any respect to their doings; that he hath two wills, viz. a secret and a revealed one; that his revealed will is, that he would have all men to be saved, and his secret one, that he would have the greatest part of them perish; that he hath imposed a law upon men which without his irresistible grace they cannot obey; and notwithstanding he hath decreed to withhold this grace from the greatest part of them, is resolved to persecute all that do not obey it with everlasting flames of vengeance; these, I say, are all of them such opinions as reflect very dishonorably upon God, and have no other foundation but a few particular phrases and obscure passages in Scripture, not only abundance of plain texts, but the general drift and scope of it being of a quite contrary sense. So that had but this necessary rule been observed of interpreting dark passages by plain, and particular ones by the general scope, such dishonorable opinions of God could never have found shelter under scripture authority. For I would fain know whether those texts which declare God to be an universal lover of the souls of men, be not far more numerous and plain, than those which seemingly restrain his affection to a small select number, and reprobate all the rest of mankind; and if it be so, as I think no modest man can deny, how can this doctrine be deduced from Scripture without forcing the far greater number of texts to subscribe to the smaller, and the plainer to the obscurer, which is contrary to the most necessary rules of interpretation, and which, if pursued, will open a wide door to the grossest and most fulsome errors in religion. Wherefore to secure our minds from false apprehensions of God, it is necessary that in consulting the Scripture concerning him, we should follow the plain and general drift of it, and not entertain any opinion of him upon the credit of a few, or of obscure texts, which more or plainer ones seemingly contradict. For it is certain, that that opinion is either false, or of little moment, that hath but one or two texts to countenance it, and that very dubious, which hath none but obscure texts to rely on; but when there are more and much plainer against it than for it, it must be false, or there is no relying upon Scripture, the sense whereof, as to all particular opinions, must be supposed to be that which the most and plainest texts do countenance. So that he who embraces any opinion that hath more and plainer texts against it than for it, embraces it for its own sake, and not for the Scriptures.—*Dr. Scott.*

From a Sermon by the Rev. John B. Pratt, M. A.

HISTORY OF THE SCOTTISH EPISCOPAL CHURCH.

(*Concluded from page* 86.)

The first great change which took place, after the friends of the more ancient faith became the leaders of the Reformation, was the restoration of the titles and powers of the bishops and clergy. This was effected in 1571. No consecration of the prelates, however, took place at that time. If the friends of the restoration of the Church to its primitive state were fully aware of the importance of this step, it is probable that circumstances were not such as to render its immediate adoption practicable.

Soon after this Knox died, and his place was occupied by Andrew Melville. Melville is said to have been inferior to Knox in almost every respect. Under his auspices, the Church, instead of being still farther restored to the original model, was destined to undergo a new and more extraordinary trial than before. Some respect had been shown by Knox to her ancient constitution, and to her mode of worship, a respect which increased with his years; but under Melville's sway all these were to be swept away. In 1580, he, along with others, had influence to get the subject of church government brought before the Supreme Court. A committee was then appointed, under their auspices, not to restore the Church more fully to the standard instituted by our Lord, fixed by the apostles, and venerated by the first Christians, but "to prepare a constitution, embracing such changes in the structure and jurisdiction of the ecclesiastical body as might meet the wishes of the Reformers!" The result was the scheme embodied in "the Second Book of Discipline," and it is acknowledged by all that this scheme was framed according to the model lately established at Geneva by the celebrated John Calvin. It embraced a new form of church government, a new mode of worship, and a new system of doctrine. In consequence of this, the famous assembly of Dundee in 1580, declared that the office of a bishop was unlawful in itself. Extempore prayer was substituted in the place of liturgical worship; and the Calvinistic system of divinity was preferred to that which is embodied in the ancient creeds. Thus Presbytery was introduced into Scotland, and, to make room for it, it was thought necessary that the ancient Scottish Church should be swept away.

This forms the grand era when all who had any veneration for the Church of their fathers, and who were gradually restoring her to her pristine state, found themselves compelled to pause; and it is to this period that we must look for the origin of our present position in regard to the Established Church of the land.—The more violent of the preachers and their admirers, who had never fully coalesced with the ancient Church, joined Melville, embraced his system, renounced their connexion with the Scottish Church, and became the authors of what now forms the Established Church of the land: others, again, refused to comply with Melville's proposals, rejected his system with disdain, adhered steadfastly to the Church and principles of their forefathers and transmitted the doctrines, laws, and institutions of former days, to those through whom they have descended to ourselves.

The schism thus begun has never been fully healed; for although it does not appear that the friends of the more ancient faith employed any energetic measures either to depress the newly-constituted Church of Melville, or to maintain the old; yet it is sufficiently obvious that they adhered faithfully to their principles, and waited quietly till the year 1610, when even the majority of those who had been favorable to Melville's views, appear to have become so weary of the new forms, that, in a General Assembly, they almost unanimously agreed to return to the ancient model. The friends of the Church had now an opportunity of exerting their influence, and they at length succeeded in supplying the important defect of the Reformation under Knox. Three men were despatched to England to receive *consecration* at the hands of the English bishops; and thus the *apostolical commission* was recovered by the Scottish Church.

From this date the Church in Scotland began to flourish, and every exertion was made to restore her more and more fully to her primitive state. The Prayer-book of Edward VI., which had been in use during the latter days of Knox, appears to have fallen into very general desuetude. To supply this defect, Charles the First, in 1638, was desirous of furnishing the Scottish Church with a regular liturgy, similar in almost all respects to that which had been adopted in England. This measure afforded an opportunity to the few who still favored Melville's opinions of raising the cry of *Popery*.—The people became alarmed, and they were urged on by the barons, who began to fear lest they should be called on to restore the property which they had snatched from the Church.—The consequence was, that when the Prayer-book was introduced into the High Church of Edinburgh, an ignorant mob, without the least knowledge of what the service contained, or the least inclination to inquire into its real character, raised a tumult which paved the way for the complete overthrow of all that had been done, during the preceding half century, to restore the Church to her first estate.

On this occasion, however, the greater portion of the clergy, and of the better informed among the laity, were favorable to the introduction of a regular liturgy; and when we take into account their attachment to the apostolical Church of their fathers, it was impossible that it should have been otherwise; but the friends of the more ancient faith had not, as before, an opportunity of directing the stream of public opinion into a quieter and safer channel. The king was soon afterwards martyred, and the Puritans, during the time of the commonwealth, gave every encouragement in Scotland as well as in England, to level the ancient Church with the ground. Her friends were in abeyance, but they adhered to their principles, and waited patiently for better days.

On the restoration of the Second Charles, the ancient Church was once more established in all parts of the kingdom, and in Scotland it was placed on the same basis as it had occupied in 1612 and 1638. This was effected with the full approbation of the friends of the more ancient faith, but with the utmost offence to those who favored the opinions of Melville, and who were now known by the name of Covenanters.

As the prelates who had been consecrated for the Scottish Church in 1612 were, with one exception, gathered to their fathers, there were four chosen, and sent to London in 1661, in order to receive the apostolical commission from the English prelates. As it is from these that the present bishops of Scotland derive their authority, it may be interesting to mention that their names were Sharp, Fairfowl, Hamilton, and Leighton; and that they were consecrated by the bishops of London, Winchester, and others.

Thus the ancient Scottish Church was once more taking root downward, and bearing fruit upward. With the exception of the Covenanters, who were equally hostile to the Church and to the king, none opposed her progress—none disturbed her peace. The Covenanters had bound themselves by a *solemn league* to maintain the system introduced by Melville, and to root out all who opposed it. During the time of the commonwealth, they had symbolized with the Puritans in England, and adopted many of their notions, both ecclesiastical and political. As might be expected, they were violently opposed to the ancient Scottish Church, and to such lengths did they carry their hostility, that they murdered Sharpe, the Archbishop of St. Andrew's, and boasted that, in so doing, they had done God service.

The history of the Church about this time, when religion and politics were so unnaturally blended together, is little else than a narrative of disgusting and unchristianlike deeds. The Covenanters took up arms, not only against the Church, but also against the king, and the harsh measures which were adopted to restrain their lawless proceedings, were artfully represented as emanating entirely from the bishops, and as highly congenial to the spirit of Episcopacy.—The deeds of the government were thus charged to the account of the Church, and hence it was that establishment proved so prejudicial to her character and interests; so prejudicial, indeed, that the history of that period contains a lesson sufficient to teach her members never to covet so close an alliance with the state again.

The revolution in 1688 afforded an opportunity to the Covenanters to assert their allegiance to the Prince of Orange, whilst the oath which the Scottish prelates had taken to the abdicated king prevented them from swearing fealty to William and Mary. The consequence was, that the ancient Church of Scotland was finally put down as the Church of the state, and Presbytery firmly established in its stead. This, however, was not accomplished without the utmost difficulty.—The pious, and the learned, and the noble, continued in immense numbers to venerate the now reformed and purified Church of their fathers; and although Presbytery was established by law, they continued firmly attached to the ancient faith. Their fidelity was put to the severest trial. The privations and sufferings which they endured on this occasion, and which continued to distress their descendants for a hundred years after, were almost unparalleled in the history of any age. It would be an easy matter to harrow up the feelings, and to rouse the keenest indignation, by recounting some of the many tales of cruelty and injustice which are interwoven with the story of the Church during this period; but such could tend to no good end, and we are willing to throw the cloak of oblivion over them. Suffice it to say, in general terms, that Episcopalians suffered much for their principles; their chapels were burnt, their goods were confiscated, the clergy were forcibly ejected from their houses, laws were passed making it felony to worship God in the Church of their fathers, and no one who frequented an Episcopal place of worship was eligible to any situation under government.—In a word, although all this has taken place within little more than a hundred years from the present date, the tale, which would recount the whole, is so extremely strange, that were it fully told it would look like romance.

The consequence, as may be supposed, was that many, very many, fell away. As a proof of this, it may be stated that as late as 1740 there were upwards of three hundred flourishing congregations in Scotland, whose members, through good report and through bad report, adhered to the ancient Church of the land; whilst forty years after—no long space in history—there were not many more than thirty congregations, and these rapidly declining.—Such were the effects of a lengthened and fiery persecution, which tried men's principles as if in a furnace, and was almost more than weak mortal nature could bear. Many in the land, who at this day belong to the Established Church, could tell that their fathers and grandfathers were Episcopalians, and when they tell it, often do their hearts seem to yearn with affection towards the Church which they have deserted. They speak of it as their fathers' Church, and when they mention their fathers' fidelity or trials, they seem for the moment to be animated with their zeal; so that, although zealous Presbyterians in practice, it would appear as if they were still Episcopalians at heart.

But a few there were to whom the truth, in its primitive dress, was dearer than all things, even than life itself. To these we owe it, under God, that we now have an opportunity of worshipping God in the ancient Scottish Church. Under the mild government of the Third George, the penal statutes were repealed in 1788, since which time the Church has enjoyed profound peace. Previous to this period she may have erred, and without doubt did greatly err, in putting her trust, in no small degree, in man, instead of relying wholly upon God; but, since the death of the last of the Stuarts her trust has been in God alone, and he has given her rest from her enemies round about. It would be untrue to say that Episcopacy is popular in Scotland; the very reverse is the case. The cause of this is to be sought in the ignorance which prevails in regard to the true principles of Episcopacy, and the extraordinary prejudice, founded on this ignorance, which has been raised. It is no uncommon thing to hear Episcopacy represented as a species of superstition, and its adherents as a set of ignorant bigots and incorrigible sectarians. They, who give utterance to such sentiments, speak at random: they know not what they say; but their railing words fall upon the ears of the better informed like the empty sounds of the cymbal, whilst those, against whom they speak, constantly pray that God may forgive them and turn their hearts.

The present state of the Episcopal Church in Scotland is, in many respects, highly satisfactory. It enjoys the full protection, and occasionally the fostering aid of the government of the country; meets with no molestation, but rather with much respect, from the Established Church of the land; and is cherished by the pious, the learned, and the great, and venerated by all who see in it the slender remains of the ancient Scottish Church. Thus, after innumerable vicissitudes of fortune, for nearly eighteen hundred years, the Church introduced into our land by those who lived in the first ages of Christianity, is as vigorous and healthy as ever; and whilst God is her helper, and her trust is in Him, she has nought to fear. She is quietly and unostentatiously holding on her way rejoicing, without doing or wishing ill to any around her. Establishment proved no desirable boon to her when she enjoyed it, and therefore she neither hopes nor wishes for it again. She has neither poverty nor riches, and with this she finds cause to be satisfied.—Although in a state of entire separation from the Established Church, and differing from that and every denomination of Presbyterians, in doctrine, worship, and discipline, the Episcopal Church is animated by no hostile feeling towards any; she enjoys the inestimable privilege of holding her principles without molestation, and she willingly concedes the same privilege to others. Her great rule is this:—"*In things necessary*, UNITY: *in things not necessary*, LIBERTY: *and in all things*, CHARITY."—The constant aim of her members, if they know their principles and their duty, must ever be to reduce this rule into practice: they are also to teach it to others; and if in this they do not succeed, they are satisfied with having done their duty, fully convinced that the Judge of all the earth will do right, and they willingly leave it to every man to rise or fall to his heavenly Master. The word of God is sure, and if the members of his Church be thus faithful and upright, he has assured them that nought shall prevail against her. Though thousands fall at her side, and ten thousands at her right hand, yet shall she not be moved.

COMMUNICATIONS.

For the Churchman.

A Letter to the Right Rev. Bishop Griswold, Presiding Bishop of the Church in the United States.

Right Rev. Sir,—I address this letter to you, because in the opinion of the writer you are the oldest and most devoted domestic missionary in the Church. It pleased God to call you to be, in fact, a missionary bishop more than thirty years ago. It has pleased him to sustain you in that office, and though your temporal wants have been scantily supplied, you have with great success labored "in season and out of season;" and now, thank God, are spared to see the fruits of your labors in the permanent establishment and growth of the Church in states where it did not exist when those labors were begun. How many hundreds, who now are called to attend to the one thing needful, through the authorized ministry of the Church might have died without hope, if your abundant and disinterested exertions had been withheld. At the late meeting of the managers of the society to whom is committed the missionary operations of the Church, (for although it is said, the Church, as such, controls these operations, this is not the fact,) though you must have been gratified at some of the proceedings, yet I cannot but persuade myself, that many of the facts brought to notice must have caused you pain and grief. I was not present, and have had no opportunity of obtaining information of what then transpired only as I am informed by the sermon preached on the occasion, by the printed reports of the proceedings of the Board, and by the Spirit of Missions. May I ask your indulgence, entertaining, as I most sincerely do, the most profound respect for your character as a man and Christian, and for your office, as chief pastor of the Church, under Christ its head, to submit in a letter thus publicly addressed to you a few reflections, founded on the facts stated in these official documents?

The sermon by Dr. Johns, as a whole, every one must approve—it breathes the true missionary spirit. I know your prayers are offered, that this spirit might pervade the whole Church, and that every member of it might be excited to make greater sacrifices and more exertions to extend the knowledge of the Redeemer and of the Church, which he established to be the light of the world. There is one inconsistency, which only I will notice. He says, "Whilst we study and essay such measures as promise the most extended and *prominent* success, let us scorn to name the expense where the glory of Jesus is involved." Making allowance for a little missionary extravagance of expression in the latter clause of this sentence, the sentiment is one which every one ought to commend, and the duty enforced one which every missionary society ought to practise. I cannot think our society acts upon this principle, or that the preacher himself recommends it, when he tells us in another place, "The time is *at hand* when the spiritual emancipation of China must take place." This is certainly a great mistake: if the official acts of the government of China are to be confided in, the edicts against the missionaries of the Church of England have been made of late more severe and the difficulties of gaining access to the Chinese much increased. I cannot join with the author, in commending the congregation of St. Peter's, in *South Carolina*, for determining, whether the Lord grant success or not, to continue a missionary in China, till the door be opened. I can but think of the thousands and tens of thousands of poor, ignorant, and benighted blacks, whose moral degradation is much worse than the Chinese, by whom the Christians of that congregation are surrounded, who are daily dying without knowledge and without hope. What is to become of these, while the *St. Peter's* missionary is learning the Chinese language? With these and a few other exceptions, I am sure, Right Rev. Sir, that you and those who heard and those who read this excellent sermon must be gratified, improved, and stimulated to renewed exertion.

I am compelled by a sense of duty to bring to your particular notice some of the facts developed by these reports, which every true Christian and sound Churchman must deplore. In the report of the domestic committee, we are told that "the valley of the Mississippi, to which the labors of the domestic committee are more especially directed, contains a population of 7,000,000; to provide for their pastoral care, supposing that our Church should undertake to provide for only one-fifth part of this number, would require 1400 clergymen, at the rate of one clergyman for 1000 souls. The actual number of clergymen is only 130, of which but a small proportion are missionaries: these receiving but a pittance of $250 per annum. Such is the supply and such the extent of aid afforded to carry on "that work which *lies at our doors*, and invokes the energies of this Church to its performance while the day lasts. Our brethren, all around us, are passing away into eternity without the knowledge of CHRIST. Religious errors of the most alarming kind are rife in the land. Infidelity, with a bold front opposes itself to the progress of divine truth and sets at defiance the word and the power of GOD."* This is truly an alarming picture, and to carry on this work our society employs fifty-nine! missionaries in the whole United States.

I do not find, Right Rev. Sir, that a single dollar has been expended in our own most destitute (in many parts of it at least) country for Christian education, unless it be at Green Bay; this mission is, with great wisdom, to be abandoned *for want of success*. I hope that your influence will be used that this precedent may be followed in respect to other almost, if not entirely, useless missions. This is an encouraging fact; it shows the beginning of a return to right reason—to abandon a project proved to be visionary. I am glad to find the committee, of which Bishop Doane was chairman, expressed "peculiar satisfaction with the course pursued in relation to the Indian tribes."

I would wish that it had been more distinctly stated, whether the money refunded by your venerable brother Bishop Chase, and which it is understood was given him by some charitable ladies in England, to Mrs. Chase, to pay for rebuilding their house, burnt during the bishop's absence, was received by the society.

I wish the report on the Crete mission had been more particular in giving the facts, as to the interference of our missionary and the English and American consuls and the *Turkish Pasha* in resisting the authority of the Archbishop of Candia. I presume, Right Rev. Sir, you would be the last to sanction interference with Episcopal authority, and I therefore much regret, that the resolution affered by Dr. Jarvis *was laid on the table*. I doubt not that you will use your influence in our next General Convention to wipe out this stain from our foreign missionary proceedings.

I have with much care examined the state of the finances of our missionary society. I think you will join with me in condemning the great expenditure for conducting the business operations. The whole amount collected last year was, for Domestic Missions $32,592; for Foreign $43,976; total $76,558. The cost of collecting and paying out this sum was about $9000—about 13 *per cent.* To some of the items I beg to call your special attention. Domestic agent's salary $2000; travelling expenses $383; rent, fuel, taking care of office $265; clerk hire $357, &c., &c. Foreign agent's salary and his assistant $2500; travelling expenses $164; office rent $328, &c., &c. The question may naturally be asked, if these gentlemen are paid their expenses, their fuel, their study-room rent, their clerk, for what do they receive a salary? Right Rev. Sir, would it be tolerated in any other business than missionary, to expend 13 per cent. of the whole amount collected in obtaining and disbursing the funds thus collected? Deduct then from the whole amount collected the sums paid to agents, &c.; the sum paid to support the schools in Greece; to the explorer in Persia, and those who in Batavia are learning the Chinese language, and what is left is appropriated to our worthy and self-devoted African missionaries, and to furnish a scanty subsistence to our own twenty or thirty missionaries in the great West. I say, this is truly a deplorable view, and unless the General Convention adopt some different and more judicious arrangement, I am quite sure the thoughtful and considerate will withdraw their support altogether from our missionary operations.

The Church looks to you, Right Rev. Sir, for advice. From your experience as a missionary; from your known prudence, and wisdom, and judgment, we have a right to expect that you will lend your influence to correct abuses, and to sustain a good cause, which must sink if left to the fanaticism and mismanagement of those who think themselves its exclusive friends. It is high time that the Church awoke from the inexpediency, I had almost said the sin, of thus squandering the charitable funds intrusted to its care. All that we ask is for our members to pray over this subject; to ask for the guidance of the Spirit of truth, instead of that of obstinacy and infatuation, and then we shall soon so "enlarge our borders" at home, and "strengthen our stakes," that we shall, *in* GOD'S *time*, be able to extend our labor of love to others abroad. With the most profound respect, I am, Right Rev. Sir, your friend and servant in the LORD. "A FRIEND OF MISSIONS."

To the Editor of the Churchman.

Will you allow me to request some one of your valuable correspondents, to give an opinion on the following question.

Has a deacon a right to preach the Gospel in any other diocese than the one over which the bishop has authority from whom he obtained his license, without first obtaining a license from the bishop of such other diocese in which he may wish to preach?

"Preaching the Gospel" does not appertain to the office of a deacon. He cannot preach the Gospel without especial license from the bishop himself, although he may take authority to execute the office of a deacon in the "Church of GOD," i. e., throughout the whole world.

It is the opinion of the present writer, that the deacon is not authorized to preach the Gospel out of the jurisdiction of the bishop so licensing him, without first obtaining a special license from the bishop in whose diocese he may wish to preach.

For two reasons:—First, although the bishop gives the deacon authority to read the "Gospel in the Church of GOD," in addition to his also taking authority to execute "the office of a deacon in the Church of GOD," thereby giving him authority to execute his office not only in his, the bishop's particular diocese, but in the "Church of GOD," i. e., throughout the whole world; yet the Church, in the ordination service, takes care not to give the deacon any authority to preach the Gospel in "the Church of GOD," but merely to preach the *same*, i. e. the Gospel—where? not in "the Church of GOD," but conditionally—"Preach the same if thou be thereto licensed by the bishop himself."

Second. And who is "the bishop *himself?*" Undoubtedly the ordaining bishop—and every ordaining bishop having his especial field of Episcopal jurisdiction, I presume he gives the deacon authority to preach the Gospel within the limits of that jurisdiction only, as he does not give him authority to preach in "the Church of GOD"—authority, which in fact can be given to the priest alone.

Again—as it does not appertain to a deacon to preach the Gospel without especial license from the bishop; so it does not appertain to a layman to read the Gospel without especial license from (I believe) the same authority.—And what would Bishop Doane, or Bishop Brownell, or any other bishop say, should a layman, being so licensed to read the Gospel, invade the diocese of another bishop and choose to read the Gospel there without authority from the bishop of the diocese so invaded?

Were I a bishop, (which, GOD forbid,) so strict should I be against any, the least appearance of a deacon taking to himself the authority of a priest, that I would forbid his preaching at all, saving on strictly missionary ground, or in cases where it was absolutely necessary.

Yours truly. R.

For the Churchman.

MAN AND THE SERPENT.

Mr. Editor,—In reading the works of an excellent divine, I find Aristotle quoted to show that as the juices of the serpent are poisonous to man, so human juices are no less noxious to serpents. Aristotle's expression is, that "human saliva is hostile to serpents." The same author quotes Lucretius also in confirmation of the same opinion. [Lib. iv. v. 642.]

Sæpe etenim serpens, hominis contacta saliva,
Disperit ac sese mandendo conficit ipse.

Will "C. A. L." or some other of your learned correspondents do me the favor to say whether this opinion is sustained by the researches and experiments of the moderns, or whether it should be regarded as an error of the ancients? I consider the point as of some importance in connexion with the history of the fall. THEOLOGUS.

For the Churchman.

——"Quas aut incuria fudit
Aut humana parum cavit natura."

Mr. Editor,—I have been frequently annoyed in perusing our public journals in observing the expression in narrating catastrophes, especially by water,—"So many souls were lost;" "such a number of souls were drowned; "upwards of —— souls went to the bottom." The phrase always appeared to me highly improper, absurd, and profane. I should very much like to have the opinion of any of your correspondents on the subject. CECILIA.

August 1.

THE CHURCHMAN.

SATURDAY, AUGUST 18, 1838.

SPECIAL CONVENTION.—We take pleasure in inserting the following communication, though we trust that no argument of the kind will be necessary to induce a full attendance at the Special Convention, which meets on Wednesday next. We are informed that passengers leaving the city at 7 A. M., on Tuesday, will arrive at Utica on the night of the same day. The business of the Convention will probably be finished in time to allow the clergy of this city and its vicinity, time to return to their cures on the following Sunday. Duty requires all who have a right to seats, and who can attend to be present; and when once there, many who have taken the view which our correspondent censures, will probably find a greater interest in the proceedings than they anticipated.

To the Editor of the Churchman.

Rev. and dear Sir,—As our Special Convention is now near at hand, I would respectfully ask attention through your columns, to one particular, which in my view deserves consideration. I have frequently heard it remarked, that our brethren in the eastern part of the state would not take the trouble to attend the Convention, as the question of division concerned the west chiefly, and to them the decision might be left.

Now, Sir, I have several objections to this notion. The question of division is not one of barely local interest:—It involves the most serious concerns which have agitated our communion since the adoption of our liturgy and articles, and should be met upon general principles; therefore all who have a just regard for our honor, peace, and prosperity should hold themselves responsible to act in this matter according to their best judgment. If they doubt, as many I believe do, the expediency and safety of the contemplated severance, they should be on the ground and say so.

Suppose that in the Special Convention it shall be found that there is a large minority opposed to division, will it be a comfortable reflection for the eastern brethren, that by their absence they have suffered a measure to pass, the actual propriety of which they have not believed? I hope you will urge upon your neighbors the duty of being present, and of frankly meeting the question before the Church.

There are many matters in connexion with this grave subject which I must leave to others, but let not those who are in doubt as to the advantages to be gathered from the division of the diocese, stay from the Convention, and then should evil follow, be able to say to their western brethren, "We wished to let you do as you pleased." This is not the Christian mode. Will you publish these hints and let them have their weight? B. E.

MARYLAND.—As the author of the following communication has sent us his name we do not feel at liberty to decline his request for its insertion.

To the Editor of the Churchman

I have read with much surprise in your paper of this date, an article relating to the doings of the late Special Convention in Maryland, by no means adapted to promote the spirit of conciliation and compromise, which marked the final action of that Convention, and I ask the privilege of being permitted to correct the errors contained in the statement of your correspondent.

It is, I believe, well known that Mr. Addison voted for Dr. Wyatt, but it is equally well known that he declared to several persons his earnest desire that both Dr. Wyatt and Dr. Johns might be withdrawn, so that he might give his vote with the majority of the clergy for another presbyter of the Diocese, whose name had often been mentioned, and sometimes voted for, in connexion with the vacant Episcopate.

Your correspondent states that after repeated unsuccessful ballotings "Dr. Johns *yielded* publicly to the repeated proposition of Dr. Wyatt, that they both should forbid their names being any longer used by their friends." Now the fact is, that the proposition to withdraw was first publicly made in Convention *by Dr. Johns;*' and it is believed that he had more than once made the same proposal to the rival candidate in private; his proposal was *unconditional*.—It was "yielded to" by Dr. Wyatt, but he and his friends insisted that it should be done only *on the condition that Dr. Henshaw should also be withdrawn*. Thus the minority of the clergy magnanimously consented that the only man in the Diocese whom they had ever voted for should retire, upon the condition that the majority should sacrifice *two*, either of whom it had been shown by their ballots would be acceptable to them!

As to the assertion of your correspondent, that the committee of conference reported that they could not agree, "*as Dr. Johns' friends claimed the privilege of naming both candidates*," it is sufficient to declare, that no such reason for disagreement was assigned in Convention, as will appear by their report when published; and the respectability of the committee is a sufficient guarantee that a moiety of it did not attempt to pursue so unfair a course out of Convention.

Your correspondent is also a little in advance of the facts, when he represents Bishop Kemper as having received the constitutional majority upon the nomination of him by Dr. Wyatt. A recess of ten minutes took place, to allow the clergy an opportunity of showing by their ballots whether they were willing to accede to this nomination. The result was, that two thirds of the clergy were not willing.

In this stage of the proceedings, when there appeared to be a moral certainty that no bishop would be elected, a young deacon moved that the Convention should go *into the election of a president*, and some other trifling occurrences took place. The business of the Convention being concluded, as was supposed, a motion to adjourn *sine die* was made and would have been carried without opposition. But at this critical moment, Dr. Henshaw rose and addressed the Convention, stating that for the sake of the peace and prosperity of the Diocese, and to avoid the manifold evils which would result from leaving the Episcopal chair longer vacant, if the gentlemen of the laity were prepared to give assurances that provision would be made for the respectable support of the Episcopate, he for one would give Bishop Kemper his vote, and expressed the earnest hope that in the spirit of conciliation and compromise he might be unanimously elected. Some pledges of effort to raise a salary for the bishop were given, and upon going into the ballot, Bishop Kemper received the constitutional majority of both orders. And thus this vexed question, which has disturbed the peace of our diocese, was brought to a happy termination. With respect to the boasted vote by joint ballot, (which is entirely unauthorized by the constitution,) I will only remark, that there were eight or nine more Lay Delegates than clergymen in the Convention. As it was, Dr. Wyatt had a majority of only six votes. If the representatives of vacant parishes had not voted, thus allowing a just balance of power between the two orders, it is believed that the joint ballot would have shown a majority of two or more votes for the candidate supported by a majority of the clergy. I have no love for controversy, Mr. Editor, especially in the Church; and my only object has been to correct the erroneous impression which the statement of your correspondent was calculated to produce in reference to an event of much interest to the friends of Zion. "Pray for the peace of Jerusalem, they shall prosper that love thee."

A MARYLAND CHURCHMAN.

August 11, 1838.

DIVISION OF DIOCESES.—For the convenience of the members of the Special Convention, to be held at Utica, on the 22d inst., we transfer the proposed alteration in the constitution from the Journal of the General Convention for 1835.

"The joint Committee on the Division of Dioceses, &c., made a report as follows:—

"The joint Committee of the two Houses of the Convention, appointed to consider and report whether it would be proper to make any alterations in, or additions to, the Constitution and Canons of this Church, in order to authorize the division of dioceses, and also to report upon the other matters referred to them by the resolution under which they were appointed, Report—

"That after a full consideration of the several matters referred to them, they are of opinion that it would not be expedient to alter the present canons relating to assistant bishops, nor to provide that separate portions of the same diocese may each be under distinct Episcopal supervision—

"But having regard to the immense territorial extent of some of our states, and to the great increase with which it has pleased GOD to bless our Church, it appears to the committee that the time must arrive when it will be impossible for an individual to exercise over them Episcopal authority and supervision in the manner and degree required by the welfare of his flock, and the spirit of our ecclesiastical institutions; and when it will on that account be necessary to divide the larger dioceses. That this may be done with safety and advantage to the Church, the committee think that an alteration of the constitution is highly expedient, and therefore respectfully recommend the resolution and alterations hereto annexed.

WILLIAM WHITE,
THOS. C. BROWNELL,
BENJ. T. ONDERDONK,
HARRY CROSWELL,
JOHN READ,
S. M. PRESTMAN,
CHAS. HANCKEL,
FRANCIS L. HAWKS,
PETER AUGUSTUS JAY,
T. L. OGDEN,
JOHN E. COOK,
JOHN B. ECCLESTON,
WM. MEREDITH.

"*Resolved*, That the following alterations in the Constitution of the Protestant Episcopal Church in the United States of America, be, and are hereby proposed, and that they be made known to the several State Conventions.

"Article 5th to be altered so as to read as follows:—

"A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution; and new dioceses to be formed from one or more existing dioceses, may be admitted under the following restrictions:—

"No new diocese shall be formed or erected within the limits of any other diocese; nor shall any diocese be formed by the junction of two or more dioceses or parts of dioceses, unless with the consent of the Convention of each of the dioceses concerned, as well as of the General Convention.

"If the diocesan of any diocese concerned, shall object to the erection of such new diocese, the act of the Convention of his diocese consenting thereto, shall not be sufficient, unless passed with the concurrence of at least two-thirds of the clerical members present, and of at least two-thirds of the lay votes present in such Convention.

"No such new diocese shall be formed, which shall contain less than 10,000 square miles in one body, and fifty clergymen, who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed, if thereby any existing diocese shall be so reduced as to contain less than 10,000 square miles, or less than fifty clergymen who have been residing therein, and settled and qualified as above mentioned.

"In case one diocese shall be divided into two dioceses, the diocesan of the diocese divided, may elect the one to which he will be attached, and shall thereupon become the diocesan thereof.

"Whenever the division of a diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, until the same may be altered in either diocese by the Convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing dioceses to which the greater number of clergymen shall have belonged, prior to the erection of such new diocese, until the same may be altered by the Convention of the new diocese.

"Strike out the word "States" whenever it occurs in the first and second articles, except where it follows the word "United" in the first part of the first article, and insert in lieu of the word "States" the word "Dioceses." Strike out the word "States" whenever it occurs in the second, third, and fourth articles, and insert in lieu thereof the word "Diocese."

"Strike out the words "or District" in the fourth article.

"Strike out the word "State" in the sixth article, and insert the word "Diocese."

"Strike out the word "States" in the eighth article, and insert the word "Dioceses;" and in the eighth article strike out the words "or State" after the words "every Diocese."

"Strike out the word "States" in the ninth article, and insert the word "Dioceses." Strike out the word "State" in the ninth article, and insert the word "Diocesan."

"Whereupon, on motion,

"*Resolved*, That the report of the Committee on the subject of the Division of Dioceses be transmitted to the House of Clerical and Lay Deputies, with a proposition from this House that a sufficient number of copies for the use of both Houses be printed forthwith."

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit is again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1838.

(*Concluded from page* 87.)

In the view of these facts, the examining committee submit the following resolution:—

Resolved, That the Board of Trustees, for the future, previously to granting the usual testimonials under the seal of the Board to the students of the Seminary, will expect a statement in writing to be laid before them on the part of the faculty, that the persons recommended to receive such testimonials, in addition to their general fidelity and good conduct, have fully complied with (or been excused for sufficient cause from complying with) the requisitions of the statutes of the Seminary during their full course of study, in reference particularly to the department of pastoral theology and pulpit eloquence.

In reference to the fifth rule, to which the committee have referred in this report, they propose the following amendments: In line second, insert after the word "note" the words "in a register," and in line fifth, insert after the word "*examination*" the words "their registers exhibiting," so that the statute may read thus:—"At each recitation, or other exercise, the professor will note in a register the proficiency of every student in the lesson or other duty which has been appointed; and the faculty shall lay before the examining committee, at the annual examination, their registers, exhibiting the results of such notation in the case of every student through the year," &c. &c. All which is respectfully submitted.

G. W. DOANE,
W. H. DELANCEY,
S. FARMAR JARVIS,
JAMES MILNOR,
WILLIAM SHELTON.
F. H. CUMING,
JOHN BROWN.
June 29, 1838. H. ANTHON.

Whereupon, on motion, the resolution contained in the report was adopted.

Notice was then given of a proposed amendment of the statutes, as suggested in the report, whereupon,

On motion, it was resolved unanimously, that the reference of said amendment to a special committee be dispensed with, and the amendment was laid on the table.

The report of the committee on the subject of the intermediate examination was then taken up.

On motion it was resolved, that the section, proposed to be substituted for section 8 of chapter 8, be adopted.

Moved and carried, that the blank in said section be filled with the word *nine*.

The chair appointed the following gentlemen to compose the committee under the amended statute, to attend as the examining committee at the next intermediate examination of the students:—Bishops Brownell and Doane; Rev. Drs. Jarvis, Eastburn, Bayard and Creighton; Rev. Mr. Croes, William Johnson, Esq., and T. Chapman, Esq.

The committee on the general state of the Seminary, to whom was referred the report of the dean of the faculty, have attended to their several duties and report as follows:—

They noticed nothing more than is reported to the Board of Trustees, by the dean of the faculty, to whose report they refer in relation to the west wing of the Theological Seminary. Of the east wing they report, that the walls generally need cleaning, and in two or three places, the plastering requires some very slight repairs; and that the floors of the rooms of some of the students, and the passages of the buildings, are very much stained, it is presumed by the use of tobacco, a practice of which they cannot speak in terms of too decided reprehension. Certain screens, recommended by the committee for the last year, have not been erected. The expenses of boarding, fuel, light, &c., are as follows:—

Boarding in commons (at an average cost of 33 cents per diem) for nine months is - -	$89 10
Washing, at an average of 32 cents per week, - -	11 84
Light for the term, - - - -	3 00
Fuel (two in a room) for each student, - - - - -	20 00
Expenses of the term, (exclusive of clothes, travelling and contingencies, - - - - -	$123 94

It will be perceived that there is an increase in this statement compared with the report of the last year, to be attributed, the committee are informed, to certain improvements in the domestic arrangement very necessary to the health and comfort of the students. Upon much reflection the committee are constrained to express their doubts whether the present is the best mode of conducting the domestic economy of the institution. They are led to believe that the health, the comfort, the manners and the habits of the students would all be benefited by abolishing the commons, and that boarding would be procured in the neighborhood at no very great additional expense. If, however, the present mode be continued, they are of opinion that it is expedient to have a steward, who shall have charge of the domestic arrangement, and account to the Board. The committee invite the serious consideration of the Board to the subject.

On conferring with the dean of the faculty, they found that certain inconveniences have arisen under a resolution of the Board, adopted in 1833, which call for the action of that body, and for the correction of which they present a resolution at the close of this report. Upon that portion of the report of the dean of the faculty (referred to them) which has reference to the amendment of the statutes, adopted at the last meeting by which that officer is charged with the public religious instruction and the pastoral care of the students of the Seminary, the committee are of opinion that the best interests of the Seminary require that the provisions thus made should be carried into effect. Inasmuch as the late incumbent of that office has expressed doubts as to his duty, in regard to such of the students as may connect themselves with congregations in the city, the committee express the opinion, that in all such cases the connection should be certified to the dean, and that for any of the students not so connected, it is his duty to see that the opportunity of religious worship and religious instruction on the Lord's day is supplied. And inasmuch as the pastoral care of rectors in the city can extend but imperfectly to the students residing in the Seminary, the committee are of opinion that the dean should regard all the students as his spiritual charge. Under that clause of the statutes which requires the committee to inquire into any matters which it may be important for the interests of theological education to have known, they have felt themselves bound to ascertain the truth of certain public rumors, alleging the non-compliance with several regulations of the Board enacted the last year as statutes. The committee refer especially to regulations 3, 4, 5, 6, (Proceedings, 1837, pp. 167, 168,) and to the latter clause of Section 3, Chapter 8, of the Statutes; all of which, the committee have reason to believe, have been repeatedly and habitually violated. They ask the attention of the Board to this subject, as of vital importance to the character and interests of the institution.

The committee offer for adoption, by the Board, the following resolutions:

1. That the standing committee be instructed to give immediate attention to the repairs indicated in this report, and in the report of the dean of the faculty herein referred to.

2. That the standing committee be instructed to adopt some measures by which cleanliness can be preserved in all parts of the Seminary building, as indispensable to the reputation of the institution.

3. That it be referred to the standing committee, with power to consider the expediency of abolishing the commons of the Seminary, and in the mean time of appointing a steward to have charge of the domestic arrangements, and account to the Board.

4. That the provision for the permanent selection of rooms for beneficiaries or scholarships for which libraries are provided, be so amended that the assignment of such rooms be made by the dean, and that their occupation shall not be regarded as exclusive by a single student.

5. That it be referred to the special committee, appointed in relation to commencement exercises, &c., to report whether any, and if any, what violations of the statutes and regulations of the Seminary, calling for the attention of the Board, have been committed since its last session.

All which is respectfully submitted.

G. W. DOANE.
T. H. TAYLOR.
M. H. HENDERSON.

Whereupon, on motion, the report was accepted, and the resolutions therein contained were severally adopted.

The committee appointed to devise ways and means for preventing the diminution of the capital of the Seminary, presented the following report:

The committee appointed to devise what ways and means are expedient to prevent the diminution of the capital of the Seminary, report—

They have, during the short time allowed them to consider the subject, given it their best attention. They feel it to be one of vital importance to the well being of the Seminary. The small remaining capital of this noble institution is in danger of being spent in a few years. The ordinary expenses of the Seminary exceed the income arising from its funds by more than $4,000. To meet this deficiency, recourse has been had to congregational collections. But the evil has not been met by this plan. The permanent fund of the Seminary is still annually diminishing. The committee have examined the Treasurer's accounts for twelve years past, and they are startled at the result. In 1826, the capital of the Seminary bearing interest, and which interest was applied to meet the ordinary expenses of the institution, was $75,000; in 1828, it was $69,000; in 1830, it had decreased to 63,000; in 1832, to $60,000; in 1834, to $53,000; in 1836, to $36,000; and in 1838, to $27,000. How long at this rate will the remnant of its funds last? The committee are aware that a legacy of large amount is looked forward to by many as a remedy for the evils we now labor under; and they fear that the expectation of this legacy has relaxed the efforts of some who would otherwise have been zealous in giving the Seminary their aid. But the committee cannot help thinking it very unwise to rely so much on this expected relief. It may not reach us in many years. By the time it comes the present capital may be expended, and the institution encumbered with debt. Should that be the case, the interest of the legacy will not be sufficient to meet the ordinary expenses of the institution. Besides this, we want the aid of more professors, and the professors need larger salaries. What then shall we do? How shall we arrest the downward tendency of the Seminary's funds? Here is the great difficulty. The committee feel it to be great—so great that they hesitate to suggest any new plan of relief. They are confident that the subject has engaged already the earnest attention of gentlemen who are deeply interested in the welfare of the Seminary. The committee have conversed with several who are thus interested. Their general opinion is, that the present plan of relief might be, and ought to be made effectual. Shall we be able to raise $60,000 per annum to support missionaries, and shall we not be able to raise yearly 4 or 5,000 to support an institution for the education of missionaries? The committee, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That the ministers of our Church throughout our country, be again earnestly solicited to have collections made in their several parishes, in aid of the funds of the Seminary.

2. *Resolved*, That a copy of the above report and resolutions be sent by the Secretary of this Board to the clergy of our Church in every diocese.

JOHN CROES.
JOHN MCVICKAR.

June 29, 1838.

Whereupon, on motion, the report was accepted, the resolutions therein contained were adopted, and the Secretary was directed to cause said report and resolutions to be inserted into the circular which he is to address, under the resolution of the Board in 1837, (Proceedings, p. 142,) to the Ministers and Vestries of Churches.

Ordered, That the Secretary publish, with all convenient dispatch, 1500 copies of the Proceedings of this Board during its present Session; and with the view of disseminating more widely among the members of the Episcopal Church a knowledge of the condition and prospects of the Seminary, that the editors of the different religious periodicals of the Church be respectfully and earnestly requested to republish in their columns, from the printed Proceedings, such portions as the Secretary is hereby authorized to designate.

Resolved, That the Secretary be directed to send the editors above mentioned a copy of his circular, and to request of them its publication in their columns.

The minutes of this meeting were read and approved.

The Trustees adjourned.

Attest, HENRY ANTHON,
Secretary of the Board.

Mr. E. R. JONES, *Treasurer.*

Standing Committee.—Rev. Dr. Lyell, Rev. Dr. Berrian, Rev. Dr. Milnor, Rev. Dr. McVickar, Rev. Dr. Taylor, Rev. Dr. Bayard, Mr. T. L. Ogden, Mr. I. Lawrence, Mr. J. Lorillard, Mr. P G. Stuyvesant,* Mr. G. C. Verplanck, Mr. W. H. Harison, together with Mr. E. R. Jones, *Treasurer*, and Rev. Dr. Anthon, *Secretary.*

Finance Committee.—Mr. I Lawrence, Mr. J. Lorillard, Mr. P. G. Stuyvesant, Mr. W. H. Harison, together with the Treasurer.

Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday the 31st day of August next. The meeting will take place in Trinity Church, in the city of New-York, at 6 o'clock, P. M.

By order.

HENRY ANTHON, *Secretary.*

APPENDIX.

Amendments of Statutes, June, 1838.

Chap. 4. Title amended so as to read "of the funds and property of the Seminary," and new section be added to this chapter in the following words:—4. The standing committee shall be charged with the care and management of the real estate of the Seminary, subject to such general directions and regulations as the Board of Trustees may from time to time prescribe.

When not inconsistent with such directions or regulations, the standing committee shall have power to make agreements for leasing the real estate of the Seminary, in convenient lots or parcels, either from year to year, or for terms of years not exceeding at one time twenty-one years, with covenants of renewal for one or two further successive terms of twenty-one years, or otherwise, and to insert therein such conditions, covenants, agreements and stipulations, as they may deem expedient.

To all leases and other instruments of writing to be executed under seal, the corporate seal of the Seminary shall be affixed by the Secretary of the Board of Trustees, under the order of the Standing Committee; and such instruments shall be signed by him and by the chairman of the Finance Committee, or in his absence or incapacity to act, by any two members of the Finance Committee: provided that no conveyance shall be made by which to alienate in fee, any part of the real estate of the Seminary, without the express authority of the Board of Trustees.

Chap. 8, Section 8th. The following to be substituted for this section:—

Sec. 8. There shall be public examinations of the students of the Seminary at the close of each of the sessions in every year. A committee of nine members shall be appointed by the Board, with power in the Standing Committee to supply vacancies, as the Examining Committee, at the annual intermediate examination of the students. It shall be the duty of the Secretary of the Board to give such committee seasonable notice of their appointment, and request an answer from the individuals thereof. And it shall be the duty of the dean to give public notice of said examinations.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA, JUNE 7, 1838.

Brethren of the Clergy and Laity of this Convention,—Assembled as we are to-day, after the experience of GOD'S grace and forbearance for another year, our first act should be one of devout and hearty thanksgiving to the divine Head of the Church. At our last Convention, we separated with hearts full of the worst apprehensions for the temporal condition of our beloved Zion. A cloud of deep pecuniary distress seemed to be rapidly spreading itself over the whole face of our land, and betokening general ruin among the friends and supporters of the Church. It required a strong faith in the good will and providence of our heavenly Father, not to yield to despondency. Much indeed was suffered. Still our community has been comparatively exempt; and by the unmerited goodness of GOD, we meet together this morning, with our accustomed ability to supply the means necessary for sustaining and making efficient the important institutions of the diocese. Our gratitude to GOD is no less due on the score of our *spiritual* state. Our progress here has, at least, not been retrograde. Our number of communicants will be found to have increased; our confirmations to have more than doubled those of last year; our candidates for orders, and our little band of clergy, to have received an important accession; while my late visitation to the churches in the low country has been blessed with more than usual indications of growth in grace, and in the knowledge of the *truth as it is in* JESUS.

Since the date of my last address, I have visited the following churches, and performed the following official acts, a record of which, with such remarks as seem called for, I now proceed to submit, as required by Canon vii. of 1835.

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* Vide Report, p. 56.

* Since the adjournment of the Board, Mr. Stuyvesant has resigned, and Mr. William Johnson has been elected to fill the vacancy in the standing committee. Mr Gideon Lee has been elected to fill a like vacancy in the finance committee.

May 27th, 1837, I preached in St. John's Church, Fayetteville, and confirmed 12 persons.

June 4th, preached twice in Christ Church, Newbern.

5th and 6th, preached in St. Paul's parish, Swift Creek, confirmed 9 persons, and baptized an adult. The Missionary services at this place have been blest with an encouraging return. The field is one of great want, and with persevering exertion, under the favor of God, will amply reward the laborer.

7th, preached at Trinity Chapel, Beaufort county, in the morning, and in the evening at St. Peter's Church, Washington, and confirmed 3 persons.

10th and 11th, preached at Pettigrew's Chapel, Washington county; confirmed, on the latter day, 19 persons, and officiated in the evening for the colored congregation at Lake Phelps.

13th, preached in, and consecrated to the service of Almighty God, *St. Luke's Church, Locust Grove,* a neat edifice, with a commodious vestry-room, erected by the exemplary zeal and bounty, chiefly of one faithful son of the Church, Henry Hoffman, Esq., residing at the place.

By providential circumstances I was prevented from entering upon my visitation to the western churches till the month of August.

On the 5th of that month, I performed service and preached twice, in Emmanuel Church, Warrenton—confirmed 2 persons and baptized an adult. This parish is still destitute of a clergyman, although the vestry have used every reasonable effort to obtain one.

10th, performed service and preached in St. John's Church, Williamsborough.

13th, performed service and preached three times in St. Stephen's Church, Oxford, and confirmed one person.

14th, preached twice at the Missionary Station, Granville county,—in the morning at Bank's Chapel, and in the evening at the house of the missionary, the Rev. Mr. Taylor.

16th, performed service and preached at Salem Chapel, where I was gratified with a large and orderly attendance of colored people from the plantations of Messrs. Cameron and Benehan.

17th, preached at St. Mary's Chapel, Orange county.

19th and 20th, preached three times in St. Matthew's Church, Hillsborough, and confirmed 3 persons. Here the services were well attended, particularly by young persons, who compose a large part of the parish, and give to it a feature of peculiar interest. May the blessing of a heavenly Father rest upon them, and his good Spirit lead them to devote their best days to his service.

26th and 27th, preached five times in St. Bartholomew's Church, Pittsborough, and confirmed one person. I found this parish in an advancing state. The services were numerously attended, and an unusual seriousness prevailed, consequent, it is believed, upon an alarming providence of God, faithfully improved by his minister, in the sudden and afflicting death of an interesting young lady of the parish. May it be seen on the solemn day of account, that this merciful warning of God was not fatally disregarded by any!

September 2d and 3d, preached in Christ Church, Rowan county, and confirmed 2 persons. This is one of the most numerous, and in some respects, most interesting parishes in the diocese; embracing, as it does, the bulk of the people, and among them a large proportion of highly respectable and independent farmers, who seem desirous of securing to themselves and children the full benefits of the Gospel of the covenant, in providing an ample support for their devoted pastor.

5th, preached and administered the Holy Communion to a number of Episcopalians and others at Mills' Settlement, Iredell county.

The following five days I spent at St. Luke's parish, Salisbury, preached five times and confirmed three persons. The interests of this parish have much declined, from removals.

14th, and the three following days, preached in Calvary Church, Wadesborough, confirmed 3 persons, and baptized 2 adults and 2 infants. It is much to the credit of this parish, that during the period in which it was destitute of a clergyman, public worship was kept up by means of lay reading.

24th, preached in Christ Church, Raleigh, and confirmed 2 persons. This parish is blest with a steady increase, under the faithful instructions and supervision of its devoted rector.

27th, preached at Louisburg, Franklin county. The friends of the Church here, though few in number, deserve the encouragement and aid of the more wealthy parishes, in obtaining at least the partial services of a clergyman.—This place, in connexion with the neighborhood of John D. Hawkins, Esq., aided by the usual missionary appropriation, has the ability, and I think the willingness, to support among them the ministrations of the Gospel.

29th and 30th, preached at Banks' Chapel, to large and deeply attentive congregations, and confirmed 3 persons. The next day, by the Rev. Mr. Freeman, of Raleigh, the Holy Communion was here administered for the first time since the resuscitation of the church in the diocese in 1817. This was formerly a settlement mostly of Episcopalians: and from the increasing evidences of interest in favor of the Church, under the ministry of the present excellent missionary, it is believed that a desire is gradually gaining among the people to return to the faith of their fathers—the "old paths" of primitive truth and order. Much opposition, it is true, will be made to hinder this desirable result. Much has *already* been made. The chapel, once belonging to the church, has, by my advice, been quietly given up as "a peace offering," to a dissenting denomination, who, with no other claim than that of having been allowed to occupy it for several years already, demand the entire possession of it hereafter. It is hoped that, under these circumstances, the friends of the church in the diocese will extend a helping hand to our brethren there, to enable them to erect a small building in which they may worship God according to the dictates of conscience, and after the manner of their fathers.

30th, performed service and preached at night in St. Stephen's Church, Oxford.

October 1st, performed service and preached in St. John's Church, Williamsborough. I was gratified to discover in this parish a more than usual effort to obtain the services of a minister.

(To be continued.)

Trinity Church, Detroit.—In pursuance of notice previously given and in accordance with the provision of the statutes, a meeting of persons desirous of organizing a second parish in the city of Detroit, conforming to the doctrines and worship of the Protestant Episcopal Church, was held at the Capitol in said city, on Monday, July 30, 1838, at half past 10 o'clock, A. M.

Morning prayers were read by the Rev. Richard Bury, after which Dr. Thomas B. Clarke and Mr. Ezra Williams were nominated and duly appointed to preside at said meeting.

On motion of Mr. P. E. Demill,

Resolved, That this meeting will now proceed in accordance with the laws of the State and the canons of the Church to organize a second parish in this city, in communion with the Protestant Episcopal Church.

On motion of Allen Smith, jun.

Resolved, That the Church now to be organized shall be known by the name of "The Rector, Church-wardens, and Vestrymen of Trinity Church of the city of Detroit."

The meeting then proceeded to the election of two Wardens and eight Vestrymen for said Church, when the following gentlemen were duly chosen.

Ezra Williams, Thos. B. Clarke, *Church-wardens.*

Douglass Houghton, Henry G. Hubbard, Chas. Bissell, Allen Smith, junr. Morton L. Cardell, Wm. N. Carpenter, Harman Degraff, Peter E. Demill, *Vestrymen.*

On motion of Henry G. Hubbard, Esq.,

Resolved, That this congregation acknowledges the faith, and will maintain the doctrines, discipline and worship of the Protestant Episcopal Church, adopting the constitution and canons of the Protestant Episcopal Church in the Diocese of Michigan, in common with the canons of the Protestant Episcopal Church in the United States.

The meeting then adjourned *sine die.*

Thos. B. Clarke, Ezra Williams, *Chairmen.*

Since the organization, the Rev. Richard Bury has received and accepted a call to become rector of Trinity Church.

Detroit Daily Advertiser.

SUMMARY.

We cannot refrain from directing our readers to the truly excellent and Christian speech of Dr. Hook of Leeds, which, though given rather late, we hope will inspire many others to follow the laudable example of a parish priest, against whom even his enemies have only to complain that he is a sound and consistent Churchman. *O si sic omnes!* the Church would not now have to lament her present comparatively low estate. From this low estate we do most heartily thank God and rejoice that she is gradually and surely rising. And, at the risk of being accused of tautology, we must again repeat, that nothing is now wanted to make the Church respected and beloved by the people, and the honor and glory of our land, but a constantly reiterated inculcation, in season and out of season, of those great and fundamental principles of the Bible, which distinguish the Church in England from Romish dissent on the one hand, and Protestant dissent on the other. Let the doctrines of the divine institution of Episcopacy, the apostolical or Episcopal succession, ministerial authority, and others of similar import, be clearly and unhesitatingly pointed out to the people, both in the pulpit and out of it, and the result cannot be otherwise than most satisfactory to the Christian minister.

They are doctrines of God, and he will accompany the inculcation of them with his heavenly blessing. We know that timidity and the pressure of circumstances prevent many from boldly proclaiming these doctrines, and that many have not that counsel to depend upon for direction, which, as Episcopalians, they have a right to expect; but amongst many others to which we could successfully refer, we point to the case of Dr. Hook, as putting all doubts upon the subject to flight. The Dr. went to Leeds, a town more overrun with dissent perhaps than any other town in the kingdom, and there he pointed out at once the difference between a clergyman of the Church, as the authorized servant of God, and the dissenting teacher, as a mere layman, destitute of all authority whatever, except what he may have conferred upon himself; and what is the result? Has the Dr.'s Church become deserted? Is he treated with disrespect and scorn in the town? Quite the reverse. The dissenters feel the force of his arguments, and the people see their accordance with God's holy word, and the Church is filled to overflowing, the dissenting teachers are quaking, and their people will some of them catch the truth and hold it fast, leave their schisms, and unite themselves to the Church of the living God, which is alone the pillar and ground of the truth. The same course would in other places produce the same good effects, and we hope that every ambassador of Christ will at once adopt it and pursue it faithfully, cautiously, Christianly, and perseveringly.—Good to the Church, fixedness of principle, and settlement of mind to their people and peace and happiness to themselves, comparatively, would be the result.

Church of England Gazette.

Diocese of Illinois.—The annual Convention of the Protestant Episcopal Church in this interesting and important state was held at Rushville on the fourth and fifth of June. All the clergy in the diocese, twelve in number, with the bishop, were present, together with lay delegates from most of the parishes.

According to established custom most of the members of the Convention had arrived on the Saturday previous, it being the second of June.

By this arrangement was afforded a most welcome opportunity to the ministers and members of the Church residing in different and distant parts of the diocese, for uniting their hearts and voices on the following Sunday, in the solemn worship of Almighty God, and for commemorating together with devout reverence and holy gratitude the redeeming mercy and dying love of their risen and ascended Lord and Saviour. Such in this land of spiritual dearth and famine are emphatically seasons of refreshing and reviving to the Christian pilgrim, rendered weary by the greatness of the way; they impart to him a sweet foretaste of the exalted blessedness of the communion and fellowship of the saints before the throne of God and the Lamb. Long, long may the pure spirit of peace and of steadfast faith pervade the councils of that Church which hath been purchased with the precious blood of the Son of God.

At this sacred season of holy communion the apostolic rite of confirmation was administered to two persons, and the Rev. Messrs. Chase, Sellwood, and Young, deacons were, admitted to the holy order of priests. The sermon was preached by the Rev. Mr. Gear of Galena, and the candidates were presented by the Rev. Messrs. Gear and Hallam, who with the Rev. Messrs. Douglass, Hutchins, Dresser, De Pui and Batchelder, assisted in the laying on of hands.

On Monday morning at 8 o'clock divine service was performed and an address delivered by the bishop, after which the Convention was duly organized and proceeded to the ordinary details of business. Much of the time of its session was occupied with the consideration of a new constitution and canons, which were approved and laid over for the adoption of the next succeeding Convention.—The bishop's address evinced a growing interest on the part of many in the diocese, in the affairs and the prosperity of the Church, and should awaken the sympathies and call forth the prayers of the benevolent and the faithful.—The parochial reports in general exhibited an increasing interest in the services of religion, and an encouraging degree of prosperity in the churches, which have enjoyed the regular ministrations of the Gospel.

An unwonted interest was imparted to the meeting and the duties of the Convention by the fact, that the number of its clerical members had been doubled during the last year.—One individual was admitted as candidate for holy orders in this diocese, who, with those previously admitted, makes the present number three.

During the intervals of business divine service was performed in the church, it is hoped with much interest and enduring profit to many. The meetings for religious worship continued to be well attended to the last.

In addition to the above it may be proper to state that immediately after the adjournment of the Convention the bishop commenced a journey to the southern part of his diocese in order to visit the churches in that region. The first Sunday after Trinity, he held an ordination in Edwardsville, Madison county, when he admitted the Rev. Mr. Darrow, deacon, to the holy order of priests, the Rev. Mr. Batchelder being present and assisting in the laying on of hands. He likewise at the same time and place administered the holy rite of confirmation to four persons.

The facts thus briefly stated, viewed in connexion with the history of the past, undoubtedly demand of us who are laboring in this distant region joyful thanksgiving and devout gratitude to God for the measure of assistance which he has vouchsafed to us in our endeavors to advance the interests of his kingdom, and to promote the honor of his name. But the heart is rendered sad by the reflection, that as yet but little, very little, compared with the immense work to be done, has been done. Still the pressing wants, the deep misery of many ready to perish, call with moving eloquence to the ministers of Christ to come, and impart instruction to the ignorant, consolation to the depressed, and guidance to the wandering and the wayward.

Ye messengers of truth who desire the prosperity of the Redeemer's kingdom and the salvation of souls more than worldly good, come; come rejoicing in the privilege to do something towards extending the triumphs of the Cross, the reign of holiness, joys of salvation, over these fair and inviting regions.

Gambier Observer.

Geneva College.—The annual commencement took place on Wednesday, the 1st inst. Though the number of graduates was small, the indications of its growing prosperity were of the most gratifying character. Though the prospects of the college were greatly improved very soon after the arrangement of the present faculty, it was not to be expected that the graduating class could be very large till time should be allowed for filling up the lower classes. These we now find to be extending; and if the President, Professors, and Tutors are sustained with a liberality proportioned to their acknowledged worth, their admirable fitness for their offices, and their unwearied assiduity in performing their duties, it will, we are confident, soon be seen that no institution in our land can have a fairer claim to public patronage and confidence. In no college are measures more vigorously pursued for sending out ripe and sound scholars,—and this is the aim, rather than to fill the college rooms with large numbers, whether well prepared or not. Numerical strength never can establish the real reputation of a literary institution where the standard is not high, and where the honor of a diploma is measured more by the number of parchments in its company than by the solidity of the attainments of the individual possessing it. It was our happiness to be present during a part of the annual examinations previous to the commencement. The last freshmen examination in geometry, and the last sophomore examination in descriptive geometry, the only ones we heard, were of a character reflecting very great credit upon the instructors and students. The method pursued was admirably calculated to show the most laborious training had been given, and to test the scholar's entire familiarity with his subject. In relation to the last named study, it should be remarked, that no college in the Union has yet adopted this high and interesting course of mathematical instruction.

The exercises at commencement were of a highly interesting character. The speakers did themselves great honor. The address of the President was full of his characteristic sound sense and practical wisdom. More need not be said here, as it will soon be before the public. At the close of the day the audience listened with evident and high satisfaction to a poem by Mr. W. C. Hosmer, and to an address to the alumni by T. Y. How, jun. Esq., of Auburn. The former was a happy exhibition of the early settlement of the country, and the fate of the native sons of the forest. The address to the alumni was a neat, classical and appropriate appeal, presented in a style of agreeable and forcible elocution; possessing what, to us, is the highest charm of public speaking—genuine simplicity, with ease and force.

The following were the degrees conferred:

Abraham Lawrence and Thomas Rush Spencer, A. B. The degree of A. M. was conferred in course upon the following alumni, viz. Charles Collins, Joseph G. Knapp, Rev. Isaac Swart, Anthony Schuyler, and Robert D. H. Yeckley. The following gentlemen from other institutions (the names of which we have not) were admitted to the same degree of Master of Arts, viz. The Rev. S. McHugh, of Holland Patent, Oneida county; the Rev Erasmus Darwin Willis; Ralph K. Finch; Montgomery Schuyler; Henry Richardson, Sullivan Caverno; Moses H. Fitts.

The honorary degree of A. M. was conferred upon the Rev. A. B. Chapin, of New Haven.

The degree of M. D. was conferred upon Levi Thompson and Alfred Bolter, Students of the Medical Department.

The honorary degree of M. D. was given to Doctors Richard Wells, Floyd T. Ferris, and Jehiel Stearns.

The following gentlemen received the degree of D. D.:—The Rev. Caleb S. Henry, the Rev. William Shelton, and the Rev. Orange Clark.

The degree of LL. D. was conferred upon Dr. Daniel Oliver, of New Hampshire, and the Hon. John C. Spencer, of Canandaigua.

Utica Gospel Messenger.

The Baron de Sacy.—This illustrious scholar who died in Paris on the 21st of February, 1838, at the advanced age of eighty years, commenced the study of oriental literature in early life, prompted merely by his own taste; and at the formation of the school of modern oriental languages established at the Royal Library in Paris in 1795, was chosen to the chair of Arabic. In this he continued for nearly half a century, till almost the very hour of his death, which was caused by a stroke of apoplexy. The works of the Baron de Sacy, though little known in our country, are numerous, and evince prodigious erudition and research. He was a noble example of a sincere lover of good letters—and of most exemplary and scholar-like diligence to the very close of his career. At the commencement of his *eightieth year* he brought out his last work, a Treatise on the Religion of the Druses, in 2 vols. 8vo. In the course of a long life, the honors which were showered upon him appear to have had no effect in withdrawing him at any period from his studious pursuits,—even age itself could not chill the ardor with which he prosecuted his philological studies. Probably no orientalist of the present age will leave behind him a more enduring monument of sound and accurate learning or of more substantial worth than the venerable de Sacy.

It is believed that no European scholar has ever so thoroughly mastered the celebrated Arabic grammarians or unravelled with such acuteness their many valuable suggestions on the principles of language from the intricacies of their exceedingly fancied mode of thought.

The Baron de Sacy was a distinguished member of the Chamber of Peers, and it is not a little remarkable that on the very day on which the fatal stroke fell upon him, and within a few hours of the time when he had been surrounded by his pupils in Arabic, he had filled his seat in the Chamber, and engaged in debate. He was also on the same day at the cabinet of manuscripts in the Royal Library engaged in an examination of certain Persian MSS.

Amidst the flood of infidelity and anarchy which, during the life time of de Sacy desolated France, he uniformly stood firm, and while we honor him as a scholar and statesman, we have reason to hope he possessed that crowning grace of character, without which erudition and worldly honors are little worth.

Gambier Observer.

Fire.—If our readers can imagine what influence it would have upon them, to return to a home from which they had been absent about 36 hours, and which they left in good order, neat, and pleasant, and find it coal, ashes and smoke; and if our brother editors can imagine how they would feel to be obliged to write the editorial of their paper, amid the smouldering ruins of a valuable library; then can they imagine something of the feelings with which this article is penned. In brief, then, a fire, from the very nature of the case, the work of an incendiary, took on Sunday evening about eight o'clock, in a joiner's shop belonging to Mr. Daniel Brown, situated just south of our dwelling, and before it was discovered had made so much progress as to burst out of the roof, and in a few minutes, a strong south wind carried the flame directly upon the windows of our study, so that before any person succeeded in getting into the house, the 2d story, and our study with it, was all in flames. Owing to the very spirited exertions of the firemen and citizens, the fire was very soon got under; but not until it had entirely consumed about fifty volumes of the most valuable books we had, comprising a good assortment of philological books, obtained from abroad at great expense. But among them all there was nothing, the loss of which we shall feel so severely, as the burning of two small folio and three small quarto volumes of MSS. on philology, which have cost us years of labour, and which money can never replace. Out of all we had on that subject, we have not a book or MS. left. Every one are burnt.—*Chronicle of the Church.*

Presuming that you take a lively interest in the literary institutions of our country, I send you a brief article on the junior exhibition of Washington College.

The little city of Hartford on that occasion was uncommonly gay. The friends of the college from all quarters, and particularly from New York, were assembling to attend the junior exercises and commencement. The "steady habits" of the natives, and the practical motto "quisque sibi" were apparently forgotten. The students and citizens were seen here and there promenading with their long expected friends.

At 7 o'clock, P. M. the tones of Christ Church bell were heard throughout the city. The old and the young were soon seen directing their steps towards that fine Gothic edifice. The glittering lights, the crowded audience, the reverend clergy seated on the rostrum, and the deep toned notes of the organ, rendered the scene truly pleasing.

Mr. J. R. Tracy ascended the stage and spoke a latin salutatory "De indole Oratoris." Every sentence was perspicuous and finely formed. His articulation was distinct, and his well regulated voice filled every part of the church. After addressing the Faculty and Board of Trustees, he turned to the audience and said with peculiar effect "denique salvete omnes." Taking it as a whole, we have heard few latin salutatories of equal merit. Mr. J. H. Cornish spoke an oration on "Science and Letters." His ideas were generally clear, his conception good and his language appropriate. There was, however, a great want of perspicuity in his reasoning. He seemed to have embraced too much and rather bewildered than sent conviction to the minds of his hearers. The proposition to be proved should always be vividly kept before the mind. "Natural Theology" was the subject of Mr. G. H. Nichols' oration. He spoke remarkably well. His theme, although thoroughly investigated by the giant minds of Paley and Butler, was nevertheless, listened to with interest. Many of his descriptions were animated. His climax seemed to be in the middle of his speech, rather than in the conclusion. Let him not forget the Ciceronian directions. Two others spoke in such a low tone of voice that they could not be understood, though one of the orations smelt strongly of abolitionism. The poem by Mr. S. Hawksley was pleasing to all. It represented a Hebrew, in Romish captivity, reflecting on his nation's former grandeur and numerous instances of Divine favor. The conclusion was the Saviour's advent and the Hebrew's conversion. We say to him "go on." We should not forget the fine singing which gave variety to the exercises and pleasure to all. It did a credit to Hartford and would make many of the New York choirs blush. We left the church highly pleased. The music of the whole brass band welcomed our egress. And amid the "concord of sweet sounds" we went to our respective abodes.

New York Daily Express.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county,* ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county,* ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

DIED,

On Monday, 6th instant, in the forty-seventh year of her age, Maria, wife of William Onderdonk, jun.

CALENDAR.

AUGUST.

19. 10th Sunday after Trinity.
24. St. Bartholomew.
26. 11th Sunday after Trinity.

SEPTEMBER.

2. 12th Sunday after Trinity.
9. 13th Sunday after Trinity.
16. 14th Sunday after Trinity.
19. Ember Day.

NOTICES.

Whereas in the Annual Convention of the Protestant Episcopal Church in the State of New York, held in October 1837, certain resolutions touching the division of the Diocese of New York were adopted: and whereas the bishop of said Church has been requested by a resolution of the same Convention, to call a Special Convention "at such time as will enable the diocese to bring the subject fully matured before the next General Convention "and has seen fit to accede to such request as reasonable and proper. Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the State of New York, that a Special Convention of the diocese for the purposes specified in the resolutions of 1837 above referred to, and for the transaction of such other business appertaining to diocesan conventions as it may see fit to perform, will be held in Trinity Church in the city of Utica, on Wednesday, the 22d day of August, at 10 o'clock in the morning. By order of the bishop,

Francis L. Hawks,
Secretary of Convention.

August 18, 1838.

A collection will be made in the Mission Church of the Epiphany, in Stanton street, to-morrow evening, for the benefit of the New York Bible and Common Prayer-book and Tract Societies. aug18

General Theological Seminary.—The next session of this Seminary will commence on Monday, October 1. The students and candidates for admission are desired to assemble in the chapel at 12 o'clock. The examinations of the latter will take place on or after that day; and it will be convenient that their testimonials be presented to the Dean of the Faculty as early as possible. Qualifications for admission are these:—Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the ninth canon of the General Convention of 1832, will, on application, be received into the Seminary.

All others will be admitted, who produce satisfactory evidence of religious and moral character and of attachment to the Protestant Episcopal Church, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts of the Apostles in Greek, and on the primary elements of the Hebrew language; each applicant must be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations. He must also present a specimen of English composition.

Bird Wilson, *Dean of the Faculty.*

August 8, 1838. 3t

Board of Missions.—The Triennial Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at St Andrew's Church, Philadelphia, on Thursday, September 6th next, at 5 o'clock, P. M. P. Van Pelt, *Secretary.*

August 11, 1838. 4t

A meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Friday, August 31, 1838, in the Sunday school room of St. John's Chapel, in the city of New York, at 9 o'clock A. M.

The managers are respectfully requested to attend said meeting without further notice. By order

F. H. Cuming,
Secretary of the Board.

July 3, 1838.

Besides the persons *elected* managers, all others are members of the Board for whom fifty dollars, or more, have been paid.

⁂ The other Church periodicals will please insert the above until the time of the meeting.

Trustees of the General Theological Seminary. Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 31st day of August next. The meeting will take place in Trinity Church, in the city of New York, at 6 o'clock, P. M. By order. Henry Anthon, *Sec.*

The editors of the Church papers are respectfully requested to give the above an insertion in their columns.

New York, July 23, 1838.

Expenses of the General Convention.—Notice is hereby given that the quotas of the following Dioceses are yet due at the rate of fifty cents per annum for each clergyman within the respective Dioceses, viz.

Maine,	quotas for	1837–8	Total	$6 50
Massachusetts,	"	1838		25 50
Vermont,	"	1837–8		19 00
New Jersey,	"	1837–8		35 50
Pennsylvania,	"	1837–8		86 50
Delaware,	"	1838		3 00
Maryland,	"	1837–8		64 00
Virginia,	"	1836–7–8		113 50
North Carolina,	"	1837–8		20 50
South Carolina,	"	1837–8		46 50
Georgia,	"	1836–7–8		10 00
Ohio,	"	1832, 1836–7–8		84 50
Mississippi,	"	1836–7–8		5 00
Kentucky,	"	1836–7–8		29 00
Tennessee,	"	1838		6 50
Alabama,	"	1836–7–8		9 00
Michigan,	"	1836–7–8		15 50

The editors of the religious periodicals of our Church are respectfully requested to give this notice an insertion in their columns. Henry Anthon, *Secretary of the last House of Cler. and Lay Deputies.*

July 23, 1838.

ACKNOWLEDGMENTS.

GERMAN PROTESTANT EPISCOPAL CHURCH OF ST. TIMOTHY.

The Treasurer gratefully acknowledges the following donations.

From James G King, $10; by the hands of Charles A Focke, from a little girl of St Thomas church Sunday, school, $1; a collection in Trinity church, Washington, D C, $20; cash, $5; from Brauns & Focke, Baltimore, Md, $5. Total, $40.

N. B. Donations left at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co, No. 152 Broadway, or Charles A Focke, No. 216 William street, will be thanfully received.

Peter Brennesholtz, Treasuror.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838 *Missionary Disposable Fund.*

August 1, Received collection made in St. Anna's church, Fishkill Landing, $28; 2, Received from the Female Education and Missionary Society of St Paul's church, Troy, $272; 4, Received collection made in St Paul's Church, Glencove, L I, $4; 7, Received collection made in Trinity church, New Rochelle, $13 25; 8, Received collection made in St John's church, Troy, $22 60, 8, Received from the Missionary Society, St Paul's church, Allen's Hill, Ontario county, $9; 9, Received collection made in Christ church, Cooperstown, Otsego county, $10. Total, $358 85.

1838 *Education Disposable Fund.*

August 1, Received collection made in St Anna's church, Fishkill Landing, $10; 2, Received from the Female Education and Missionary Society of St Paul's church, Troy, $29; 4, Received collection made in St Paul's church, Glencove, L I, $3 81; 14. Received a contribution from St John's church, Troy, $5. Total, $47 81.

August 14. Benjamin M. Brown, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following. Christian offerings of Trinity church, Utica, by the hands of the Rev P A Proal, rector, $20; annual dues collected, $13. Total, $33.

Contributions thankfully received by the treasurer 77 Maiden-lane, Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

Pastors of churches whose congregations have not contributed the present year, are earnestly requested to afford them an opportunity of dispensing their bounty in season for the anniversary, the 1st week in October.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following. From Bethesda church, Saratoga Springs, the Rev Deodatus Babcock, by the hands of Mr Clarke $7 37; annual dues collected, $8. Total, $15 37.

Contributions and donations will be thankfully received at 77 Maiden-lane, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street,

Thomas C Butler, agent.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 16, from the following persons, viz.

Marsh, Capen & Lyon; Rev P J Shand; Bell & Entwisle, Alexandria, D C, remit; Rev J B Pratt, remit; H Van Rensselaer, Ogdensburg, N Y, remit; Rev J Grigg; Postmaster, West Point, N Y; Rev John W Brown; Mrs L H Sigourney; Postmaster, Sing Sing, N Y; G & J Robinson, Liverpool, Eng., 2; Rev O P Holcomb; James Monroe & Co; Rev Dr Henry; Thomas Latimer & Co.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 16, from the following persons, viz.

Rev S A Warner. Patterson; Weeks, Jordan & Co, Boston; Rev J J Van Ingen, Greene; C Stimpson, Boston, with remit; T Latimer, Philadelphia; A K Putnam, Vergennes, Vt.

Packages forwarded by the Episc. S. S. Union, during the week ending August 16.

To Thomas Latimer, Philadelphia, per Union Line; Rev J M Guion, Meriden, Conn, per steamer New Haven.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway. It will be sent to any one requesting it per mail.

The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St. Paul's College, near Flushing, N. Y.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet,* and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,

THE FALLS OF NIAGARA.

A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each.
aug18 tf

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.

Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. Pell,
aug18 2w 87 Wall street.

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 ~~Fulton street~~.—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by

Sherman & Trevett,
aug18 142 Fulton street, New York.

TO MUSIC COMMITTEES.—A gentleman and lady who are perfectly familiar with the Church Service, wish to secure a situation in some Episcopal Church; the gentleman to act in the capacity of Clerk or Leader; the lady as first or second Soprano. Satisfactory references will be given as to character and capacity. A note on the subject addressed to D W, and left at the office of "the Churchman," will be attended to. aug18 3t

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838. There are four vacancies. aug8

A TEACHER WANTED FOR THE WEST.—I am authorized to engage a teacher to take charge of a small school in Louisville, Kentucky. The situation is a highly desirable one, and the remuneration will be liberal. Address, Rev B O Peers, at Sherman & Trevett's, office, Churchman 2t

FEMALE INSTITUTE, COLUMBIA, TENN.

President of the Board of Trustees, Rev. Leonidas Polk,
Visiter, Rt. Rev J. H. Otey, D. D.
Rector, Rev. F. G. Smith, A. M.

Terms for the Session of five months—Payable in advance:

1. Pestalozzian Department,	$12
2. Junior Department,	$20
3. Senior Department,	$25

Tuition in French, Latin or Greek, $10; do in Music on the Harp, $30; do do on the Organ, Piano or Guitar, $25; Use of Harp or Piano, for practising, $5; Use of Organ or Guitar, $2 50; Tuition in Drawing and Painting, daily lessons, $10; do in Fancy Work of every description, $10; do in the art of Riding, for Boarders at the Institute only, daily exercises, $10; Use of Library of the Institute, $1; Plain Needle Work, Domestic Economy, Calisthenics, Vocal Music, Lectures on Chemistry and Natural Philosophy, and the course on Moral and Mental Philosophy, *without extra charge.*

Board, including washing, lodging, and all contingent expenses, $70.

The Institute is furnished with an extensive Chemical and Philosophical Apparatus, and Lectures will be delivered on the circle of the Physical Sciences The scholastic year of ten months, divided into two sessions of five months each, begins on the first of September. Examinations will be held at the end of each session, regulated by the Board of Trustees.

The Right Rev. Bishop Otey will deliver Lectures on the Evidences of Christianity, Moral Philosophy, and Mental Philosophy including Logic, Rhetoric and Criticism.

The Prospectus of the Institute, in pamphlet form, will be forwarded, on application, to any address.
aug4 4ti

ORGANIST.—An experienced Organist is desirous of obtaining a situation in one of the city or neighboring churches. Address, post-paid, *Adolphe Pelletier,* No. 2 Cedar street, or the Prot. Epis. Press, 142 Fulton street.
aug4 3ti

TO TEACHERS OF DRAWING.—An important Female school in one of the Western states, needs the services of a Lady thoroughly qualified in Drawing, Painting, and all the branches of Fancy Work taught in the best Seminaries. The salary will be *liberal,* and the location perfectly healthy. Refer, with written testimonials, (if by mail, post-paid,) to the Rev. Dr. Seabury, or the Rt. Rev. Bishop Onderdonk, New York.
aug4 4ti

THE REV. MOSES MARCUS, B. D, the Protestan Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the prinples of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

POETRY.

THE LAST DAYS OF JERUSALEM.

A POEM, BY MISS MARY FRANCES KIP, OF NEW YORK.

[The Prize Composition, to which was awarded the GOLD MEDAL, in the second department of the Albany Female Academy.]

Brightness still lingers in the glowing west,
Where, like a monarch gone at eve to rest,
The sun has sunk 'mid silv'ry couches fair,
With canopy above of golden air.
The clouds on high, as liquid amber seem,
Casting o'er Judah's hills a mellowed gleam;
And like some noble bird with plumage bright,
Rests yon fair city on the mountain's height:
Its towers and Temple glisten like the snow,
And cast dim shadows in the vale below.
The massive gates are closed as fades the day,
And the low hum of business dies away.
But hark! for on the evening breeze from far,
Are faintly borne the distant sounds of war;
The cymbals clang, and clarion's rich tone,
Now softly mingle with the wind's low moan;
And then again break forth in sounds so free,
As if indeed a conqueror's minstrelsy.
They come; the eagles gather round their prey;
Theirs is the deed: 'tis God who points the way.
The Romans mount the hills; and from the height,
The Holy City bursts upon their sight.
Onward with speed their mail-clad columns sweep,
And wind in brightness through the valley deep,
As if some noble stream rush'd boldly on,
Its waters silvered by the noonday sun.
But now the brilliant pageant fades from view,
And the rich landscape wears a dusky hue.
For the dim curtains of the evening fall,
O'ershadowing earth as with a sable pall;
Forth come the stars: those sent'nels of the skies,
For ever watching there with their bright eyes.
Dread, in their midst, a sword with fiery blade,
Tells of the vengeance now no more delayed,
High waving o'er the city, day and night,
And brightly beaming with its fierce red light.

Loud from the walls, the cry of wild despair,
Arose with terror on the midnight air;
Contention's waves were raging, high and loud,
And tumults gather'd 'mid that Jewish crowd:
Each for another's life unceasing sought;
For this he panted, and for this he fought:
The Temple's hallowed courts were covered o'er
With deeply crimson'd pools of human gore:
The millions who had gathered there, to raise
Their voices in the solemn sounds of praise,
With trembling accents breathed to heaven the cry,
Which faintly told the spirit's agony.
Thus passed the night; and when the morning broke,
One loud and ceaseless lamentation woke:
The Roman tents were from the watch towers seen,
Like white-sail'd vessels on a sea of green.

Days onward passed; and on each rising morn,
The voice of combat on the air was borne.
While evening closed o'er scenes with carnage red,
And thousands newly numbered with the dead;
Disdaining peace, the Jews with madness sought,
To break the power with which they vainly fought.
But from the Temple's courts the while was heard,
Rich as the melody of forest bird,
The chanted song of holy priesthood there,
As thus their voices rose in solemn prayer:

Father! may our sighs ascending,
With thine altar-fire blending,
Like the perfumed incense rise,
Pure and holy to the skies.

When the evening shadows fall,
Dim and solemnly o'er all,
When the golden morn is breaking,
And our souls in joy are waking.

Though our feeble lips may falter,
As we bow before thine altar,
Hear, oh hear our supplication,
For this erring, guilty nation.

Bright summer joyous came, but fail'd t' impart,
One ray of gladness to the Jewish heart;
The heated breeze swept o'er with withering breath,
And on its wings bore pestilence and death.
Amid the streets of terror and of gloom,
Gaunt famine stalk'd, as through some spacious tomb:
Hope's brilliant day-star shone but dimly there,
O'ershadowed by the wings of dark despair.
The Jewish people saw with brows of gloom,
Each dreaded sign of their impending doom:
They saw the black clouds hide the azure fair;
They saw the tempest fiercely gather there;
They heard the thunder's deep and echoing roll,
When striking terror to their inmost soul;
And as the summer night of dews drew near,
Each eye was raised, as if transfix'd with fear,
To that dread Heaven, where sights and sounds of woe,
Forced home the lesson which they feared to know;
Where shadowy armies desperately fight,
With brightened mail, 'mid clouds of crimson'd light:
Bright orbs, like silver shields, with beauty gleam,
And put to shame the dim moon's softer beam;
And brilliant meteors fall with flashing ray,
Illumining the city walls like day.
But now 'tis midnight; and to tell the hour,
The Roman blasts are heard from every tower.
Shrilly the signal falls upon the ear;
Yet sounds still louder fill each breast with fear:
Deep as the distant roar of some strong tide,
The massive Temple gates are opening wide;
A power unseen the golden doors obey,
And none on earth their rapid course could stay.
Now there is heard the noise of rushing wings;
And from the holiest place a rich voice sings—

Let us depart from this city of sin,
Where dark-winged sorrow is found within.
Let us go hence, for we cannot dwell
Where each hour that passes of woe must tell.

Let us wing our way to those realms of light,
Where all is beautiful, all is bright;
For purity never with sin can stay;
Come, let us depart! away, away!

Loudly each day was heard the prophet's moan,
As roaming through the city, sad and lone,
He poured with sorrow forth the mournful cry,
Which told that all within was agony.
For years that prophet's voice had risen there:
'Twas heard above the solemn sounds of prayer;
Above the joyous shouts of revelry,
Above the Roman cries of victory.
His wail of woe arose on ev'ry morn,
And on the midnight breeze that wail was borne.
"Woe! woe!" he cried, "to Temple and to tower:
Woe to the city of Judea's power:
Woe, woe, ye people, chosen of your God;
His hand is raised, it bears the chastening rod.
Woe to myself," he said, in sorrow's tone;
A stone was from the Roman engine thrown;
He fell; the wail still lingered on his breath;
The cry of woe was even heard in death.

The noonday sun had spent his fiercest ray,
On where the Roman camp in beauty lay,
And now there issued forth a host in might,
Of steel-clad warriors with their armor bright;
They hold their lances gallantly on high,
As if resolved to triumph or to die.
Approaching now that holy city fair,
Which in its loveliness is slumbering there.
They storm the towers, and bring those engines near,
On which each Jewish eye is turned in fear.
For hours these act upon the massive wall,
Until at length it yields with crashing fall;
The Romans rush undauntedly within;
The city's theirs;—the Temple next they win.
They storm its holy portals, till in dread,
From its high guardianship, the people fled:
The victors gained with shouts its inmost court;
And all was theirs, for which they bravely fought.

The beauteous summer eve was closing fast;
Deep in the vale a purple shade was cast;
And as the clouds their gorgeous robes unfold,
Illumining the temple's roof of gold,
There were reflected back such floods of light,
As seemed indeed to mock th' approach of night,
But faint and fainter shone the western glow,
Till darkness gathered o'er that city's woe;
And kingly night came forth with ebon crown,
While the moon's silver crescent hid his frown.
But see! for now her pale and softened beam,
Is brilliantly eclipsed by yon red gleam,
Rising on high to greet the evening star,
Like golden beacon brightly seen from far.
Swiftly succeeding, others upward rise,
And paint with crimson hue, the darkened skies.
The chosen people gaze with looks of fear,
Trembling to see their ruin draw so near;
The temple's hallowed courts were wrapped in fire;
Each portal glittered in that dread attire.
Despairing wildness gleam'd in every eye,
As if each heart would burst with agony:
The noble Roman leader strove in vain
The fury of his soldiers to restrain;
His once revered commands were scarcely heard,
And tumult answered each unheeded word.
The flames spread onward; and the mountain's height,
Like some volcano, flashed a fierce red light.
Dark groups were standing on the city wall,
To view that proud and holy temple's fall.
The brightness shone on the surrounding hills;
The heated air with shrieks of terror fills;
And as each brilliant flash arises dread,
It glares with horror on the unburied dead;
Making pale death more pallid still appear,
Investing each cold form with awful fear.
Then sable smoke arose; a darkened cloud,
Like wreathed drapery, the moon t' enshroud.
On such a scene of terror rose the morn;
Then on the freshened breeze to heav'n was borne,
In deep humility a nation's prayer,
That God in mercy would his people spare;
But nought could now avert the threaten'd fate;
The prayer of penitence arose too late;
The setting sun streamed his last golden ray,
On where the temple's smouldering ashes lay;
A lone and saddening monument of woe,
To tell that justice visits sin below.
It was a day of festive joy at Rome,
And thousands rushed to greet the conqu'ror home;
Wildly there rose from that rejoicing crowd,
A gladsome shout of triumph, shrill and loud,
Like silvery forest waters gushing free;
'Mid the lone shade, making rich melody.
Onward the victors come; while banners fly,
And golden eagles are upraised on high.
With the bright host, but mournfully and slow,
A dark procession of the captives go:
Lonely and sorrowful, while all deride,
The last, sad remnant of Judean pride.
And as they pass with measured footsteps by,
While the dark lashes shade each tearful eye,
They bear the boasted wealth of other days—
The temple's holy instruments of praise,
And all those sacred things which God had given,
To lead their thoughts in purity to Heav'n.
But now that bright procession fades away,
With the dim twilight of departing day.
'Tis past:—no more is seen that captive band,
And silence reigns on Tiber's "yellow strand."
Judea's pride is but a vanished name:
The glory of her tribes is lost in shame.

NOTES.

1. ——"the eagles gather round their prey."
Matt. 24, 28—"For wheresoever the carcase is, there will the eagles be gathered together."

2. "The millions who had gathered there," &c.
It being the season of the passover, multitudes of Jews had crowded into Jerusalem; not only from Palestine, but from the surrounding countries. We may form some estimate of the numbers collected in the city, from the fact, which Milman mentions, that 1,100,000 Jews are supposed to have perished during the siege. Vol. iii., p. 61.

3. "Each dreaded sign of their impending doom."
The signs are given as recorded by Josephus, B. 6, ch. 5, sec. 3.

4. "They bear the boasted wealth of other days."
"Among the crumbling ruins of Rome, there is a shattered arch, reared by the Emperor Vespasian, when his son Titus returned from the destruction of Jerusalem. On its broken pannels and falling frieze are still to be seen, represented as borne aloft, in the triumphal procession of Titus, the well-known spoils of the second Temple, the sacred vessels of the holy place, the candlestick with seven branches, and in front of all, the silver trumpets of the Jubilee, in the hands of captive priests proclaiming not now the liberty, but the humiliation and the sorrows of Judah. From the mournful spectacle, it is said, the pious and heart-stricken Hebrew, even to the present day, turns aside in sorrow. He will not enter Rome, through the gate of the arch of Titus, but winds his way through the by-paths of the Palatine, and over the broken columns of the palace of the Cæsars, that he may not behold the sad image of the trumpets of the Jubilee, borne aloft in the captive train."—Everett's Orations—(North Am. Review, Jan. 1837, p. 50.

MISCELLANY.

From the Christian Magazine.

ORIGINAL LETTER OF REV. JOHN MASON.

TO HIS SON REV. J. M. MASON, D. D.

My Dear Boy,—As you are to leave your native land for some time, and perhaps I may never see your face again in this world, a sense of duty, and a tender regard for you, impel me to give you a few advices, which, by the blessing of God will be useful to you in future life.

I wish you to have the air and address of a gentleman, not of an affected, but a real gentleman; in whose character, good sense, sincerity, discretion, affability, condescension, an obliging temper, and easy behavior, are principal traits.

Go freely into every reputable company, where you can be introduced with propriety, and esteem such an introduction into large and mixed companies, a very great favor. Be modest and attentive in company. Equally avoid loquacity and silence. Beware of impertinent staring, but keep an open countenance. Do not flatly contradict any person present, nor be engaged in angry controversy. Never speak to the disadvantage of any absent person; this would be mean, ungenerous, impolite, wicked. Be very attentive to ladies, who will give a polish to your manners: every part of your conduct towards them should be marked with the most refined delicacy. Do not repeat any little stories or anecdotes, but such as you have reason to think none present may be supposed to be acquainted with; but take notice of such as are mentioned by others, even of such as you know, without giving any hint that you have heard of them before. Respectfully turn your face to any person to whom you speak, or who speaks to you. Be fond of instructive conversation, but do not altogether disregard small talk, some proportion of which is rendered necessary by the present state of society.—Never give a decisive opinion about any thing in the presence of your superiors, without a pressing necessity, which will seldom happen. Say little about yourself, and never vex your friends with gloomy narrations of your little ailments. Be always cheerful, but be always grave. Avoid loud laughter, and smile gracefully. Be careful not to hurt the feelings of any person present. If you begin to speak about any thing, and the company do not take notice of you, do not make a second attempt, unless you are desired.

While in Britain, say little about your own country; speak respectfully of the British government; avoid controversy about the late Revolution, and do not either directly or indirectly advise mechanics and farmers to leave the British dominions.

Accommodate yourself to the habits of people and their way of living in whatever place you may visit. Do not discover any niceness of palate, but make the best of homely fare.—Plain people do not study cooking, and you will hurt them much by showing any contempt of the provision they may set before you. Be not noisy when you stop at a tavern. Be polite to the landlord and servants; a real gentleman gives little trouble; he is easily pleased.

Carefully observe the state of society, the customs and manners, the progress or decline of religion, or of the arts and sciences, in any place to which Providence may lead you. Be very curious—study mankind wherever you go. I need not guard you against vulgar companions, but be very kind to pious poor people, and converse familiarly with them. Have few intimate friends and be nice in choosing them.—Draw a narrow circle, enclosing some about your own age, some of middle, and some of old age, and give the preference to those that are most eminent in piety, learning, and politeness. Depend most upon the advices which are the dictates of experience.

Have stated times for visiting your friends, unless they are in affliction. Let your complimental visits be always affectionate and short. Never suffer your presence to be painful to any person.

Be faithful to your friends—be a punctual correspondent. Keep secrets. Be affable to all men—be not overcome of evil, but overcome evil with good, praying for and seeking opportunities to promote the happiness of all who injure you.

Never give unnecessary trouble to any family with whom you may lodge. Be polite to children and servants—observe family rules, and beware of being abroad at a late hour. Consider manly exercise as an important duty, in which you may serve God. This will contribute much to the preservation of your health, and will defend you against hypochondriac affections, which destroy the spring of the animal spirits, and make one useless and ridiculous. These things deserve your attention, but the following advices are of much more importance.

Keep your eye constantly on the state of your soul, the principles which govern your conduct, and the great realities of eternity, some of which will soon be the objects of your experience. To be a Christian, and to live as a Christian, is the sum of your happiness and of your duty.

Never neglect the reading of the holy Scriptures, in the manner to which you have been accustomed. Be attentive to every part of your Bible, especially in the Pentateuch, the Psalms, the Proverbs of Solomon, Prophecies of Isaiah, Ezekiel, Daniel, and Zechariah, and the books of the New Testament. Make short annotations on what you read, mark those texts which touch your heart, and while the impressions of them are fresh prepare schemes of discourses on them. Be very attentive to the system used in the university, and while you read it have Turretin's Institutions and Usher and Brown's bodies of Divinity before you.—Be very exact in studying the Deistical, Socinian, and Arminian controversies. Let it be your principal care to be able to state the doctrines of religion in a simple and perspicuous manner; this you will find to be the most effectual means of removing objections and opposing error. Do not embarrass yourself with a great variety of systems, nor with speculations about things which cannot be understood in this world, and perhaps will remain mysteries in the world to come. Make as great progress as possible in your systematical reading, during the first year after your arrival in Scotland; and revise what you shall have read, in the second. Study systems in a practical manner. Remember that you are deeply interested in every doctrine of Christianity; and that even Divinity will be useless to your own soul and the souls of others, if it is considered only as an object of speculation.

In your first year at Edinburgh, prepare twelve short, practical sermons, and in the second, twenty. Observe the method of the ablest, the most pious, and the most accurate preachers. Write the substance of their discourses when you are at home; but beware of a servile imitation of any preacher. Be very intent on the study of the Hebrew language for three or four months, and make yourself well acquainted with its grammar. When you shall be able to understand the Hebrew Scriptures with some ease, I wish you to attend, as the professor shall direct, to the Arabic, Syriac, and Chaldaic, especially the Arabic; as much at least as will enable you to make progress in the study of them after you shall leave the university. While you are engaged in these exercises, it will be proper to read *Leusden's Philologus.* Do not, however, neglect the Latin, Greek, and French languages. Be a critic in these. Read some of Plato's works and make notes on what you read. In a particular manner attend to the purity of your own language. Lay in a store of classical words that you may be able to express your sentiments on any subject, and on any occasion, with propriety and ease. In order to this, labor to have clear ideas of things. Endeavor to acquire the habit of speaking in a plain, neat, and unaffected style. Avoid bombast and vulgarity—seldom let the proud monosyllable *I* have a place in your compositions and discourses. Accustom yourself to read aloud, as one of the best means to fit you for public speaking. Be accurate in all your compositions.

Read with great care the fathers of the first three centuries, and the apostolical constitutions. In these you will find many jewels, mixed with rubbish. Observe the exposition they give of the Scriptures, and what views they have of the doctrine of the Trinity and of the Person and office of the Redeemer. This will save much time in the future periods of life.

Make much use of Prideaux's Connections. Be very exact in reading the history of the Church till you come to the destruction of the Exarcate of Ravenna. Read with attention, but not with implicit faith, the ecclesiastical histories of Eusebius, Socrates Evagrius, and Mosheim, and Spanheim, to which you may add Sigonius de Regno Italio, De Occidentale Imperis, and Ockley's history of the Saracens.

As a relief from severe study, read some books of rational amusement, and make the tour of the world in some short and well-written general geography.

That you may not fall into confusion and give unnecessary fatigue to your mind, make a prudent distribution of your time. If you sleep only seven hours in one day, you will have seventeen for devotion and study, and for exercise. Let me again recommend to you the strictest attention to exercise. It may be sometimes necessary to lay aside study for a week or two, and to make an excursion into the country on horseback.

Let it be your care to acquire authority over your own mind, that with ease you may be able to apply yourself to any branch of study. If God be pleased to put you into the ministry, prepare your discourses with great accuracy. Let this be the principal business of the morning of every day. Do not put it by till the end of the week. This would be to trifle with the Gospel and the souls of men. Persevere in accurate preparation till the 40th or 50th year of your age. Superficial study and writing in youth make a poor old man. Be not, however, a slave to your compositions. Exercise, but do not overcharge your memory. Go to the pulpit so far possessed of your notes as to be able to speak with dignity, propriety, and ease.

Fill your discourses with useful matter. A multitude of words without sentiment, or with sentiments not adapted to the pulpit, insult a grave, worshipping assembly. Let the peculiar doctrines of the Gospel be your principal subjects. Do not, however, neglect morality, but see that you enforce it chiefly by arguments drawn from redeeming grace. Give faith and obedience their proper places. Reason closely, but with as little appearance of reason as is possible for you. Give a practical turn to your arguments, and never abuse those who are of a contrary opinion. Have short introductions—state the sense and connection of the text with great precision. Let your method be natural, arising out of the subject. Be concise in the doctrinal part, that you may not be hurried in the application. Never depart wantonly from our translation, and if at any time you shall find it necessary to alter it do it with great modesty, and without amusing your hearers with Latin, Greek, and Hebrew words. Do not meddle with the exposition of the Scriptures, which we commonly call lecturing, for two years at least after you have appeared as a public character. Meanwhile prepare yourself for it, by a diligent reading and close attention to the connections of Scripture. When you begin it, select such passages as have a peculiar fitness for fixing impressions on the consciences of hearers. Let this be your practice for one year. After that you may expound a chapter or a book, as will be most for edification.—Endeavor to acquire the command of your voice. Never speak louder than is necessary, unless some divine impulse lay a necessity upon you. Screaming and bawling disgrace the pulpit. Despise theatrical airs. Let your action be easy and natural. Hate affectation.—Rise above the frowns and applause of men.—Consider your hearers as your fellow-sinners and your fellow-mortals, and realize the presence of the Searcher of hearts. Be serious and pointed, and you will command attention. Preach to yourself, and you will preach well to others. Often read the epistles to Timothy and Titus—travail as in birth till Christ be formed in souls. When settled in a congregation, begin your ministry with great modesty, and faithfulness, and affection. The first days of a man's ministry are often to be his best days. Endeavor so to grow that your profiting may appear unto all. Be very circumspect in your life. Let your conversation upon all occasions proclaim the sincerity of your heart, and exemplify the salutary tendencies of the doctrine you deliver to others. Be very solemn in speaking to persons who desire baptism for their children, or admission to the Lord's supper, and never dispense those privileges to any without the advice of your session. Consider that faithfulness in catechising young people, who are the hope of the Church, and visiting the poor and afflicted, are some of the most important duties that will be incumbent upon you. Never attach yourself to any party in your congregation, nor suffer any difference among the people to come before the session, till every previous means of composing them shall fail. Whatever unfavorable opinion you may have of any of your hearers, keep it locked up in your own mind; if any of them shall treat you in an unbecoming manner, take no notice of it, but pray for them and do your duty to them as though they had not displeased you. Discourage tale-bearers, and never point your discourses to individuals.

As the general interests of religion are much influenced by judicial proceedings, let it now be your care to prepare for acting your part therein. Attend the meetings of the General Assembly, the Commission of the Assembly, synods and presbyteries of the national Church; and also the Judicatures of the Seceders, as you shall have opportunity. Consider Church discipline as an important subject of study. Buy the acts of the General Assembly, and the acts of the Synod of Dort. You have the acts of the National Synod of France, in the library. When you shall be called upon to act as a member of a Church Judicatory, do not speak often, or make long speeches, but be decisive when you speak. When differences happen among ministers, be a peace-maker; never be a party man. *Durham* on *Scandal* will contribute much to make you a good disciplinarian.

Thus I have given you a few advices. I wish my time had permitted to polish and extend them. Receive them as they are—they are the effusion of the heart of an affectionate parent. More will be occasionally sent to you, if life and health are preserved. I commend you to God, and the word of his grace; may his good Spirit instruct you, and you will be happily directed. Your best interests are near the heart of your Father. Read these advices once a month. Carefully preserve them as a memorial of me. They will be useful to you in your old age. Don't be discouraged when so much is cut out for you. Method, perseverance, due exercise, and above all, Divine assistance, will make you to do much more with greater care.

INDEPENDENCE IS A DREAM.

"No one lives for himself."—*St. Paul.*

An independent man is a glorious object in *theory,* but in practice an impossibility. Independence is a state as contrary to the laws of nature as the laws of nations. With regard to the former, look through the whole creation, and you will see how beautiful it is contrived; that every thing alive, or inanimate, shall be linked together in a chain of progressive *dependencies.* The flower cannot blossom without the assistance of the sun; the heat of the sun is tempered by the shower; the moisture of April prepares the earth for the fragrance of May; the glow of June ripens the fruits of summer, and produces the variegated beauties of the vegetable world.

Take a short view of the animal system. Man teaches the horse to be obedient; the horse in return, devotes his service to the use of man. The milk of the cow would be painful, were it not relieved by the exertion of human industry, and human industry is rewarded by the produce. The faithful dog loves the master by whom he is fed, the man is indebted to the brute for keeping the wolf from the flock; a new debt of gratitude here begins; and thus you may stretch the line from the ant, or the mole hill, to the bulky elephant.

Every thing exists by favor, obligation, and the dependency which some affect to treat with scorn. Man, of all others, has the reason most potent for admiration of this benevolent system. The most helpless tribe of animals, he is dependent from his birth. Born almost without instinct, he comes into the world a crying, feeble creature. Indebted to his mother and nurse for years that his brains are not dashed out; unable to procure sustenance for an hour, he owes all his boasted faculties to the industry of others. He gleans one idea in this place, a second in another, and all the knowledge of which he is so ridiculously proud, is but one vast loan, for which he has been a dependent on the invention and the ingenuity of other men. He arrives at boyhood; were he then left a free and independent agent, in the name of Heaven, what would become of him? He might run about like a wild cat, or a monkey, and the glory of the creation be degraded to the state of the brute. Nature has ordained dependence as the origin, the final cause of emancipation and freedom.

We now take man in his last and most important state: he has reached the age of one-and-twenty—what is he then? Without the experience of men double his age, he would be a cork floating on the surface of a troubled ocean; a mere feather, subject to every gust of passion, every puff of caprice! Dependency still preserves him: he depends on a father for instruction, on a friend for advice, on a wife for love, on a child for duty, on the world for every thing? A man abstracted from all these ties is a savage; he is a monster divided from his species, a link hewn off from the long general chain! A social savage is a farce, a jest, a grimace! No man ever was, can, or will be, a really *independent* man. The rich must depend upon the poor for labor, the poor on the rich for support; thus the grand machine moves on in sublime simplicity, jarring atoms are composed, and every thing finds its proper level. It is this teaches the parent to watch its little offspring; it is this instructs the pious youth to remunerate a parent's kindness, when second childhood makes the father again depend for life on the being to whom he has given it.

From Journal of the Proceedings of the Board of Missions.

NORTHERN MISSIONS.

INDIANA.

Madison, the Rev. H. Caswall; *New Albany,* the Rev. A. Steele; *Evansville,* the Rev. A. H. Lamon; *Crawfordsville,* the Rev. M. Hoyt; *Richmond,* the Rev. G. Fiske; *Indianapolis,* the Rev. B. Britton; *Michigan City,* the Rev. D. V. M. Johnson; *Lawrenceburg, Vincennes, Logansport, Fort Wayne, Mishawaka,* vacant.

The condition and prospects of the Church in Indiana are such as to give great encouragement to missionary efforts. Three of its missionaries have received their appointments during the year, and one, belonging to that state, at the last meeting of the board has since retired from the field.

At Madison, the congregation has steadily increased. The want of a church is much felt; and the missionary hopes to see one erected and ready for use, in September. The ladies of the parish, by their industry, have raised about $600 towards this object. Much pains is taken by the missionary, in the thorough religious instruction of the children of his cure. The plan of systematic offerings is in successful use.

Operations have been commenced in earnest, towards the erection of a church at New-Albany. The effort is a vigorous one, and will, no doubt, by the Divine blessing, succeed.—The results of the labors of the year have afforded the missionary much encouragement.

The reports from Evansville continue to give evidence of prosperity. With a regularly increasing congregation and Sunday school, it was intended to commence the building of a church this year; but the measure is deferred till the next. In the mean time, a church lot has been secured; and the ladies of the parish have raised several hundred dollars, by their industry, to be applied to the erection of the house of prayer.

The corner-stone of a church was laid at Crawfordsville, about a year since. The building is so nearly finished that it can be used for worship the present summer. The spiritual condition of the congregation has improved, and its number increased. The missionary anticipates, that after aid one or two years more, the parish will be able to sustain itself. He has organized another parish a few miles distant, and its vestry is engaged in erecting a small chapel.

It is now a year since the services of the Church were established at Richmond. A respectable congregation has been gathered, which cheerfully aids in the support of the missionary. A parish has been organized under favorable circumstances. The ill health of the missionary, for a portion of the time, has interrupted the discharge of his duties.

The corner-stone of a beautiful and substantial church has just been laid at Indianapolis, the erection of which will be speedily accomplished. The committee refer to the condition of this station with unmingled pleasure. The spirit of God has, it seems, largely blessed the labors of the missionary; and it is reasonable to expect that this parish, now, in its infancy, receiving the aid of the Church, will, itself, in a short time, become the centre from which shall issue the light of truth. Already, by its contributions it has begun to return into the missionary treasury the aid it has received.

The missionary at Michigan City entered upon his duties in February last. He found a people prepared for him. A large room has been fitted up for service. The congregation already often exceeds two hundred in number; and their general interest in the subject of religion is truly encouraging. A church will soon be erected. Scarcely will this parish have felt the stream of missionary charity, flowing to it, before it will also, itself, become a fountain, sending forth its own refreshing stream to other places. At La Porte, a neighboring town under the same missionary a chapel is erected and supposed to be now ready for use.

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.
Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M.D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

_ Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

VALUABLE THEOLOGICAL WORKS.—*Patrick, Louth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms,* instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

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